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THE BIBLE CHAMPION

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I AM happy to say that in my early ministry the preachers of God's Word were not hamstrung by any doubt of the divine inspiration or infallibility of the Book that lay before them on their pulpits. The questions 'Have we got any Bible?' and 'If any Bible, how much?' had not been hatched. Then follows this tribute: "When I was in Princeton Seminary, our profoundly learned Hebrew professor, Dr. J. Addison Alexander, never disturbed us with the much-vaunted conjectural Biblical criticisms, and for this fact I feel deeply thankful. I comfort myself also with the reflection that the great British teachers, Drs. McLaren, Spurgeon, Hall, Liddon, Dale and Parker, have suffered no more from the virulent attacks of the radical and revolutionary higher criticism than I have."—*Dr. Theodore Cuyler.*

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"In the Name of Our God We Will Set Up Our Banners"

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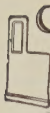

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Frank J. Boyer, Publisher, Reading, Pa.

THE BIBLE CHAMPION

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Volume 33 OCTOBER, 1927 No. 10

EDITORIAL

Yes! Life is Everlasting

THERE is no question but that life is everlasting. The argument for the future life is very strong, and the argument against it amounts to nothing. There is no argument in it at all. All the evidence there is reasons the certainty of the future.

William James put it on a low basis, but there is no answer to his proposition. He said: "*He who believes in the future life is a sure winner, and he who doubts it is a sure loser.*" Have you stopped to consider it? If you believe, you win. If you disbelieve, you lose.

There are four possibilities, as follows:

First, you can believe in Heaven and be mistaken, death may be the end.

Second, you can believe in Heaven and be right, there is one,—a sublime glory.

Third, you can disbelieve in Heaven, and be mistaken, Heaven will be revealed.

Fourth, you can disbelieve in Heaven and be right,—death is an endless night.

But now consider your chances of winning and losing.

First, if you believe and are wrong, you nevertheless win. You are comforted and elevated through all your life by your precious hope. And even if your hope prove only a dream, you will never know it; for, if death be midnight and the end, it will answer no questions. So the believer wins even if he be mistaken.

Second, but if you believe and are right, then how greatly you win. You have the present comfort of your exalted hope, and at last the glory all come true. To believe, then, is to win, whether one is right or wrong in his believing.

Third, similarly to disbelieve is to lose whether one is right or wrong in his disbelieving. If you disbelieve and are right, then death is the end, and you will never have even the satisfaction of knowing that your conclusions were correct. You will have suffered the discomfort of your point of view, and at the last it will simply be dark. You have lost.

Fourth, but if you disbelieve and are wrong,—then your loss is measureless. You will have suffered the discouragement of your unbelief. You will have lived a small life because you had a small conception of life. And then at the last you will be wrong. Heaven will be revealed and you will be unprepared for the revelation. You will lose in time; you will lose infinitely in eternity.

No, there is no more possibility of winning through disbelief than there is of solving a mathematical problem of reckoning three to be seven. Disbelief is a certain loser. Only faith wins.

But we were saying that the future life is a practical certainty.

Spiritual elevation feels it as a certainty.

Moral reason finds it a necessity if the confused tangle of life is ever to be straightened out.

It is a universal human aspiration. Evidently a sense of eternity and a longing for eternity is built into the human soul. It seems contrary to the whole analogy of nature that this prophetic aspiration should be so universal, and remain unfulfilled.

Then here is the whole truth of divine revelation, which is in part a fact to be explained rather than an item of faith to be believed.

And within revelation is the fact of Christ, and the witness of His resurrection from the dead.

To this must be added the testimony of Christian experience,—It is a compelling weight of argument; and negative thought has nothing to say against it. Negative thought can say, "I will not believe," but this expresses a choice, not an argument. There is no negative argument. All the evidence is favorable. The only question is whether the evidence is conclusive.

But whether it is conclusive or not, this remains true: To disbelieve is certainly to lose. To believe alone is to win. This is one of the few sure things in life.—*H. P. S.*

Are we All in the Same Class, After All?

A READER of this magazine sends us a clipping which he thinks should have cognizance in this journal. It is taken from a *Science News-Letter*. We find, however, that *Science*, in spite of its name, is not always serious, and, to our way of thinking, not always scientific—although we do not want a scornful temper to be read into what we have said. We think it will be best to print this newsletter entire, and then add our comments. Here it is:

Fundamentalists are evolutionists at heart, only they have not thought the thing through, asserted Professor H. C. Cowles, of the University of Chicago, in a lecture at the New York Botanical Garden.

"Most fundamentalists believe that the various divisions of the human race have come from a single pair," said Professor Cowles. "Most anthropologists likewise believe in the unity of the human race. In other words, both fundamentalists and men of science believe that all the divergences of the human race have come through evolution since the time when man could first be recognized as such.

"Such differences as are found between the yellow, red, white and black races have come through evolution and not through special creation. One may recognize in the white race great differences between the Germans, Italians, Irish and French. One may even recognize differences in different parts of the United States. One may often distinguish a man from the south or a man from the east or north. Such differences are not due to special creation, but are due to evolution.

"In a sense, the fundamentalists may be regarded as more ardent evolutionists than are the men of science, since fundamentalists think of these great changes as having been brought about in less than 6,000 years, whereas the men of science regard such changes as requiring a vastly longer time."

This article is a fair sample of scientific and logical acumen! No doubt it was meant more as a banter than as a serious argument. But suppose, instead of replying in kind, we treat it seriously and on scientific principles. Let us put it in the alembic of fact and reason.

To begin with, we believe in the solidarity of the human race; that is, that Adam and Eve were the first human pair and that from them sprang all the races of men. Of course, at the time of the Noachian deluge the entire human race was destroyed except Noah and his family, from whom came the present peoples of the earth. The well-known tenth chapter of Genesis—which historians and evolutionists might well study—describes the rise and distribution of nations. Note how saliently the last verse puts it: "These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided after the flood."

Then the eleventh chapter, giving the account of the tower of Babel and the confusion of tongues, tells us how and why the peoples were scattered over the earth. And these representations agree with history and archeology, for the only reliable history we have finds mankind in the status of a considerable degree of civilization and culture. The findings of archeology tally with those of both secular and Biblical history in such a remarkable way as to create conviction of truth.

Of course, we know what the evolutionist will say: namely, that the Trinil man, the Piltdown man, the Heidelberg man, and the rest of that ilk prove that the human race began its career far down the scale, close to the animals. We reply that this conclusion is only the result of inferences and conjectures, and is not based on clear and solid evidence amounting to proof. It is well known that the creatures just named are all "reconstructions," worked up by the scientific imagination from a few scattered bones. In the cases of both the Java and the Piltdown specimens the few bones were not all found at the same place or the same time; so that the element of uncertainty as to whether all of them came from the same creature enters in to prevent absolute proof.

But the case is different with the Biblical record. Here we have written history that has come down to us from a very remote time. And why should not Biblical history be just as reliable as any other history? Will somebody tell us that? The chapters of Genesis from beginning to end read like sober history. The language is historical in form and style and atmosphere. Every statement sounds as if the writer meant to tell the exact truth. The method is so steady that we cannot help feeling its verisimilitude. Much of it reads as if the writers were eye-witnesses of the events described. If the writers did not mean to tell the truth, why did they write at all? And why did they write in so convicting and assured a style, just as if they were recording everyday occurrences? Everything they write is in the matter-of-fact style. We repeat: if the writer of Gen. 10 and 11 did not mean to tell the truth about the rise and spread of nations, why did he write those chapters at all? What possible purpose could a fictitious narrative written in so realistic a manner have served if it was false and the author knew it was false? No; here is history, not conjecture. And there is no reliable history that goes back further.

In some cases, it is true, archeology seems to carry us back into a remoter age; but, of course, no certain chronology, as has often been shown, can be built up either from the Bible or from archeological findings.

As we write, we have before us James B. Tannehill's excellent volume, *Naamah and Nimrod,* in which he makes an elaborate mathematical calculation (pp. 78-81), which he concludes in this way: "We now have Hammurabi's date, 1900 B. C., and it is the most ancient date that can be reached with any degree of certainty from profane history." (This valuable treatise may be bought directly from the author, St. Paris, Ohio; price $1.50).

Now, accepting the Biblical history at its face value, how are we to account for the variety of races in the human family? That is the crucial question before us, raised by Professor Cowles. Our firm reply is, "Not by evolution." And why? Because the theory of evolution means that the human family came up from an animal stock by slow degrees. No real believer in the Bible as God's Word accepts that doctrine. The diverse racial kinds of the human race were not produced by an evolutionary process, but in some other way. If it was by evolution, which race came first? Were the first human beings white or black or yellow? If they were white, how did evolution manage to make some of them black? If they were black or yellow, by what process did evolution bring a white race out of the races of the other colors? We have absolutely no scientific basis for such a process of evolution. We do not see one race evolving into another today. Unless the races mix, each race maintains its peculiarities.

Moreover, the various races of mankind are not different genera or species. They all can interbreed, and their offspring is fertile. This proves that all of them belong to the same race. They procreate "after their kind," according to the original divine fiat. But no human beings can interbreed with any kind of animals. Such a conjunction is impossible. Why? Because the human germ-plasm, with its chromosomes and genes, are unique and cannot be combined with those of any animal with procreative success. Therefore the theory of evolution does not fit into the diversity of race in the human family. It is genus all its own. As St. Paul puts it in his great address at Athens: "And He (God) made of *one* every nation of men to dwell on the face of the earth, having determined their appointed season and the bounds of their habitation" (Acts 17:26, Amer. Standard Ver.). The crucial word "one" in this text indicates that mankind constitutes one genus and has a single origin.

So we repeat that the various races of men have not come about by any process of evolution properly so called, because evolution includes the crossing of species and the emergence of one distinct type from lower forms. There is no evidence that any human being ever evolved from an animal or that animals are now approaching the human type. In some ways the monkeys and apes are more distant from men than are the crow, the jackdaw and the parrot, for these birds can be taught to use human speech to a limited extent, whereas no simian has yet been able to articulate in the language of man. Why? Since all human beings, whatever their race and color, can mate and produce fertile offspring, they all belong to one type, and therefore they cannot be the result of evolution from creatures of a lower grade.

Just how the different races arose from the original type of Noah and his family we do not know. There are no data in the Bible on which to found an hypothesis, while nature herself gives very little clue. But as good a suggestion as we have seen anywhere is found in Mr. Tannehill's scholarly book above referred to (pp. 99, 100):

> It does not take man long to degenerate mentally, morally and physically. In several sections of the Allegheny Mountains are people whose parents three generations ago were from the most cultured sections of New England. Some of these mountaineers are now ignorant and almost savage, and missionaries are being sent among them.
>
> I have heretofore shown by incontestible proofs that the early Hamites left Babylon, and, going by way of Arabia, leaving Hamitic structures all the way, crossed over into Africa to the upper Nile, and, going down that river, joined the original Hamites near the Delta. Those Hamites who settled in Africa on the upper Nile, and no doubt branched off into the jungles, degenerated into the Negro. Now for the proof:
>
> Anderson, p. 15, says: "One emigration (from Asia) led to a settlement in the hot equatorial lowlands of Africa, and thus in the course of time produced the brown-black Negro."
>
> But it does not take a long time to do this, as the author hints. I have the greatest reason for believing that many such changes come suddenly. A farmer who has flocks of white sheep goes out some morning and finds a black lamb born in his flock. He cannot account for this, as he has no black blood in his flock; but here it is, sudden, unexpected, and a type that can be retained. If the farmer breeds from that black sheep, he can soon have a whole flock of that kind.
>
> That is exactly how the Negro came from the ancient Hamite stock in Africa. The color was repulsive, and soon those of the black type congregated together, and became the Negro race. That is exactly what Ridpath says on page 540, Vol. II. The production of "sports" in human, animal and vegetable life is a law of nature that we do not understand, but it is constantly at work.
>
> Mutation, only another name for what we call a "sport," is now a recognized law of life, to which I

will call particular attention in a subsequent chapter. Professor Rawlinson says: "It is quite conceivable that the Negro type was produced by a gradual degeneration from what we find in Egypt."

Then our author proceeds to quote many historians and a number of scientists to corroborate his views. He proves that the black man must have been derived from the white race, because of the original migration of the Hamites from Asia into Africa, and because no trace of the black man has ever been found between Africa and Mesopotamia. He means, of course, that no trace of him is found in those intervening countries in ancient history and archeology. He concludes his investigations, which are elaborate and painstaking, with this statement: "I have plenty of evidence, then, that the Cushites were the first everywhere after the Deluge, and from them sprang the mutated races—the yellow, the brown and the black." It should be remembered that Cush was the son of Ham.

Whatever may be said of these views, we are warranted in saying that the original germ-plasm or cell, with its specific chromosomes and genes, with which the human genus was started was a wholly human one, because all human beings have the human marks and because they can interbreed. These facts prove their close genetic relationship. With all the patent proofs of deterioration, no human beings have ever degenerated into animals; which they ought to do according to the law of "reversion to type," if evolution is true, just as cultivated varieties of vegetables, fruits, grains, birds and animals revert when the causes of their progress are removed.

It is evident, too, that the development of ethnic races is not due to any change in the germ-plasm, because, whatever other changes take place, that still remains human. If man came from an animal stock, some change in the procreative cells would have had to take place; and that is not believed to be possible. So how could one species merge into another?

Just as black sheep sometimes are born in white flocks through some subtle change in the pigmentation of the blood, and just as albinos are sometimes found among various kinds of birds (we once saw an albino English sparrow) by the same process, so the differently colored races of men may have all sprung from the original human pair whom God created in the beginning of human history and endued with potentialities for such variation in the course of time. Such variations have taken place, as we know, and therefore it is a matter of scientific observation in the study of ethnology, and does not in the least involve the theory of the evolution of *genus homo* from an animal pedigree.

So Professor Cowles, even if he does belong to the University of Chicago, is entirely mistaken when he tries to align conservative Christian believers with the evolutionists, and thus create a laugh at their expense on the ground of inconsistency. The attempted joke rather acts like a boomerang upon himself.—*L. S. K.*

The Individual and the Race

AS HAS so often been said in these columns, Biblical teaching is well-balanced and all-inclusive. It never becomes narrow or one-sided. Human wisdom often omits some truth, or over-emphasizes some phase of truth, and thus teaches error by losing poise.

For example, some would-be scientists of our day teach that nature does not care for the individual, but only for the race or the genus. They say that the individual lives only for a few years, then disappears forever, while the race is perpetuated, and goes on and on indefinitely. Some scientists even predict gloomily that the whole human family will finally perish. One evolutionist, after giving an elaborate argument covering many pages for his theory, finally ends up by saying that a passing star may some time strike our planet, knock it into slivers, and destroy the whole human family, and then the universe will go on and on forever, and no one will ever know what was the purpose of it all, if it had a purpose!

Of course, not all scientists make such lugubrious forecasts, but far too many of them give little or no hope to the human heart, or, at most, a very dim and uncertain hope.

The Bible, we are thankful to say, contains no such forlorn and one-sided teaching. It is hard for human wisdom, with all its pride, to see the truth and to see it whole; but the Spirit-guided writers of the Bible had no such difficulty and blindness. They saw the truth in all its impressive integrity.

On the question now in hand the Biblical writers prove themselves well-balanced. They emphasize, as they should, the importance of *genus homo* as a race. The initial command to our first parents was: "Be fruitful, and multiply, and replenish the earth, and subdue it"

(Gen.1:28). In the Old Testament the duty of bringing children into the world is positive and clear, so much so that the barren woman felt herself humiliated and forgotten of God. In the New Testament God's love for the world and the whole human race is inculcated many times (John 3:16; 1 John 2:1,2; 4:9,10, 14).

But, while the Bible gives us the world-wide vision, and enjoins upon us to evaluate properly the whole race of mankind as being made of one stock, and therefore as a solidarity, yet the Bible also places a high appraisement upon the individual. Thus it proves itself to be more all-sided than much of the so-called science and philosophy of the day. Note how much attention God paid to individuals in Old Testament times. He spoke personally to Adam and Eve, to Noah, Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Samuel, David, and many others. When Jesus came to dwell in human nature among men, He not only spoke to the multitudes, but he stopped to heal the poor beggar; to instruct the woman at the well of Jacob; to tell Nicodemus about the new birth; to take little children in His arms, lay His hands upon them, and bless them. He concluded two of His wonderful parables by saying: "There is joy in the presence of the angels of God over *one* sinner that repenteth." Yes, just *one* poor penitent sinner, whether king or peasant, whether rich man or beggar, sets all the choirs of heaven to singing their anthems of rejoicing.

And this is the right view when brought before the bar of reason. Who can compute the value of a single sentient, self-conscious personality, capable of endless joy or misery? Just think of that proposition for a moment. A being with eternal consciousness, who may experience and immortality of bliss and fellowship with God and all redeemed personalities? Such a being must be of infinite value to himself and to God. It is to be wondered at that all the denizens of heaven strike their glad harps, sing their hosannas and shout their hallelujahs when just one sinner by repenting becomes a subject of immortal blessedness and joy?

The Bible is right. Yes, the Bible is always right. It places a proper estimate on the whole human race, and no less does it show forth the infinite value of a single self-conscious and immortal personality. Just think of yourself for a moment, dear reader, as an immortal self-conscious and sentient being, and see if you do not feel yourself to be of infinite worth. When the Son of God came to the earth to seek and to save the lost, he came on an errand of incalculable import.—*L. S. K.*

Evolution and Religion

A NUMBER of our religious contemporaries have been commending Professor Coulter's book, *Where Evolution and Religion Meet,* as the best book to read on the relation between religion and science. Professor Coulter is both a scientist of note and an elder in the Presbyterian Church. It might seem, therefore, that he is peculiarly qualified to discuss the matter in hand. No doubt this consideration has led many to read the book itself. This was true at least in our case. For a book of its size, it contains a great deal of information concerning evolution as held by present-day scientists of the naturalistic type; but as a contribution to the solution of the problem of the relation between Christianity and evolution, it seems to us quite valueless.

We fully agree with Professor Coulter that there is no real antagonism between Science and Christianity. God is the author of nature as well as of Christianity. It is inconceivable, therefore, that real science and real Christianity should contradict one another. We distinguish, however, between the teachings of Science and the teachings of the scientists. It is one thing to say that there is no contradiction between Christianity and Science, and quite another thing to say there is no contradiction between Christianity and the scientists. The scientists are as yet feeling their way; they speak half-truths or perhaps three-quarter truths, but never the whole truth; so true is this that if Christianity were in harmony with the teachings of present-day scientists, we could be sure that it would be out of harmony with the future teachings of scientists. We look forward to the day when it shall be clearly seen by all that the two are in perfect harmony. In the meantime, however, our standard is the teachings of Christianity rather than the teachings of the scientists, seeing that the former comes to us as what God has revealed to man, while the latter comes to us as that which man himself has discovered.

It is always possible to make a square peg fit into a round hole—by the use of a hatchet or chisel. And so it is possible for even a naturalistic scientist to make Christianity fit into his scheme of things—by paring down Christian-

ity to a sufficient degree. The trouble is, however, that just as the peg that has been made to fit into a round hole is no longer a square peg, so a Christianity that has been pared down to make it fit into a naturalistic scheme of evolution is no longer Christianity—it may be called Christianity, but it lacks all that is distinctive of real Christianity.

It seems to us that Professor Coulter's solution of the problem in question is of the sort just mentioned. Before we can accept his solution, we must be willing to eliminate theology, except as a form of speculation, and to suppose that we can retain the religion of the New Testament while rejecting its theology. As a matter of fact, however, they are so organically related that we cannot have the one without having the other. Again, before we can accept his solution, we must hold that the essence of the Christian religion lies in the fact that it stresses love as a stimulus to service. "The great contribution which Jesus made to religion," he writes, "was His recognition of the master passion of love as the most powerful stimulus to develop the best that is possible in man." This means that we may eliminate the whole factual basis of Christianity, as those facts are recorded in the New Testament, and still suppose ourselves Christians. No doubt we must get rid of those facts—facts like the virgin birth, atoning death, and triumphant resurrection of Christ—before we can make Christianity fit into a naturalistic scheme of evolution. The trouble is, however, that a Christianity from which these facts, together with that interpretation of them given them by the apostles, have been eliminated is just no Christianity at all.—*D. S. K.*

The Light of the Scriptures

THERE are two kinds of existences, the natural and the supernatural. These are recognized by all men. A few men have tried to deny the supernatural, but they are of a class, some of whom deny the material and some the ideal. These are abnormal attitudes of the mind. To make such entities as mind or matter a question of the individual is to deny the self-evidence of the present existence. The human mind, left untrammeled or undistorted, recognizes not only natural law, but also that there are facts which are above the control of the natural and are therefore supernatural. To deny the existence of the natural is to deny our own sensations, and the mind that entertains and receives such sensation.

The knowledge of the supernatural can be received by the individual mind, through a natural source. We receive the light of the sun and other bodies through our natural avenues or abilities. Our intelligence receives the idea and conception of light from the energy of the sun or some other natural light-producing body.

But while the idea of the supernatural is associated with every rational human being, and it is constantly being considered, yet we have no means of reaching it. The source of our information of the natural comes through experience with the natural. We know there is a natural and learn its laws and nature by dealing daily with these laws and their operation. We know that there is a God by intuition and individual conscience. One might as well try to deny the idea of time or space as to deny the idea of God.

These are all intuitive to the mind. But when we come to the question of who and what God is, then we must acknowledge that every man left to his own intuition, ideas and other powers, does not, and cannot know God. Our only possible way of knowing God is by the Revelation which he has made of himself. The Gospel positively declares that no man by searching can find out God, but the Son who is in the image of the Father he has declared him.

This is summed up in John 1: 18, which says, "No man hath seen God at any time." That settles the impossibility to learn of God directly. We cannot look upon God and live. "The only begotten Son which is in the bosom of the Father he has declared him." No human being can see or know God save as he learns him through the Bible in the person and declaration of Christ. Christ has plainly declared, "He that hath seen me hath seen the Father."

There is therefore no possibility of knowing or seeing the Father except as we know and have seen the Son. Outside the Bible there is no possible knowledge of the Son and hence of God. All knowledge of God which is obtained from any other source is of an idol and is idolatrous. Plato represents Socrates as seeking to find God through his own reason, because he was doomed to death. But he died without finding him.

Again we can have no positive knowledge

of a future life or its character except as we learn it through Jesus Christ as He speaks in the Bible. No man has ever ascended up to God and brought the knowledge of God down to men. Without the Bible we know nothing of the future life, hell or heaven, nor where our loved ones are, except from the Bible. The only source we have of knowledge of the supernatural world is the Bible. In all these things the Bible is the light of the world. We have no knowledge of the beginning of things of the world but the Bible. Here science can give us no knowledge. Science is human knowledge, and it cannot reach back into the beginnings, which are supernatural.

We have no knowledge of right or wrong except as we learn it from the Ten Commandments. Christ declares that the essence of the Ten Commandments is love to God and love to man. If we live according to the Ten Commandments, we live in the love of God. We are always calling for love. But much that is called love is only sentimental and theoretical, but the things required in the Ten Commandments are the highest realization of love.

Without these commandments we would have a great deal of sentimentality, but we would never know love. Without the Bible we would not know justice. We would be obliged to follow our own sentiments and feelings, and these would not show us either love or justice. Without the Commandments, there is no spiritual life and truth known either for this life or the next.

The Bible is God's revelation through his Son and his Spirit. It is the light of the world, the light of God. Whenever it is belittled or rejected, men return to heathenism. Then the church and the daily walk of the people in the whole portion of this race which thus denies and neglects the Bible sink into paganism, an expression of the lowest condition of men for this world and the most dark and hopeless for the world to come.

The Bible is the Word of God. It is the love and Revelation through Jesus Christ. It is the only safeguard in the life that now is and the light which leads us into that world which has perfect light, life and joy. By every means let us believe, love and defend the Bible as the Word of God and preach it to the whole world and to every creature and nation. When this last is accomplished, then will our Lord come and bring down heaven to earth, and make this a perfect place of abode, where perfect men will move in the presence of God Himself, and of Christ, our Lord and our Brother.—*D. S. K.*

The Prince of the Power of the Air

THE apostle, in speaking to the Ephesians, as converted Gentiles, on the question of sin, describes it as a condition of death. This is in harmony with all the Scripture: "Death is the wages of sin." Death comes into the world by sin. Death has passed upon all men, Jew and Gentile, because all have sinned. There is no escape from death, eternal death, until we are saved from sin. Here the whole human race stand on a level. All have sinned, and all are under the power of death until sin is taken away. Our Lord, looking down from His throne in the heavens, sees only two classes of human beings, the dead in sin and the living in righteousness. The lost and the saved, the unbeliever and the believer. Sin therefore is a terrible thing, and Paul would have us stop and consider it in its source and its results.

In Ephesians 55: 1-3, Paul mentions three chief causes or sources of sin. The first is the "courses of this world." "The world is the cosmos, the present order of things." The world as God made it was perfect and a means of blessing to man. The world in its present condition, in its material, organic and human parts, is disordered by sin and is an instrument through which sin works. Christians must not yield themselves to things as they are in the world and its fashions. These must often be resisted as the results and seat of sin. The power of the world often shows itself in covetousness, robbery and oppression.

The second source of sin is the devil. He is a spiritual being, and works by intelligence, and has spirit control over the minds and spirits of men. He called him the prince of the power of the air. This signifies his nearness. The air surrounds us and is close to us. The ancients, both Gentiles and Jews, thought of the evil spirits being all about them. They sometimes operated in great companies, like the legion which entered into the swine. They are organized, and Satan or the Devil or the great Serpent is their prince. Christ represents this whole organization (Matt. 12: 24-26), where he discusses the kingdom of Satan. The rationalists of our times deny the existence of Satan and his subordinates. This is one way he gains control by putting souls off their guard and then leading them into sin. He plays with mental passions and tempers, and

often works terrible results in the way of hatred, injury and even murder.

The third source of sin is the flesh. This includes aroused appetites which, when uncontrolled, produce all sorts of physical corruption, drunkenness, gluttony and impurity. These three sources or causes of sin are constant, and there is no power but that of the Holy Spirit which can save us from their power, and only the blood of Christ can wash away the guilt.—*D. S. K.*

The Rational Act of Faith

THERE is such a thing as credulity, which accepts propositions without question or reason. There is also such a thing as faith which is rational because it is well founded in fact. Unbelievers are constantly accusing Christian people of being blindly credulous; of accepting propositions without knowing whether they are credible or not; of ignorance and superstition.

Against this charge we must enter our earnest demurer, and for several reasons. Many Christian believers are not ignorant. They are highly educated people, bearing academic degrees from great universities in this country and other lands. They have thought deeply and investigated widely. Some of them are teachers in great standard colleges and universities. Surely such persons cannot justly be called "ignorant." Often they have passed through a period of doubt; but by deeper experience and further investigation they have become assured of the truth of the Bible as a special divine revelation.

Moreover, the vast majority of Christian people are fairly intelligent even if they have not attained academic distinction. They read much; they study the Bible a good deal, and therefore are conversant with its precious teaching as well as with its apparent difficulties. So the charge of ignorance and credulity cannot stand on its feet.

On another count the charge of credulity is proven to be unfounded. True saving faith in Christ is not something that is self-induced or self-evolved; it is begotten in the soul by the Holy Spirit, for "no man can call Jesus Lord save by the Holy Ghost." "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is not in the least reasonable to believe that the Spirit of God would beget blind gullibility in the human soul.

The simple fact is, the accusation which says that Christian faith is mere blind credulity and superstition is a "dead give-away" for the man who makes it; for he proves by that very token that he has never received the experience of truth and pardon that comes through accepting Christ by faith. Thus he cannot rightly claim to be competent to pass judgment upon it. Could a man who had never tasted a luscious kind of fruit pronounce a correct judgment regarding it? No more can a man who has never tasted and seen "that the Lord is good" make a competent pronouncement on such an experience.

Let us reflect, further, that it must be a rational act to trust the Ultimate Reality. And surely there must be such a Reality; for, since there is something now, there must have always been something. If there ever was a time when there was nothing, nothing could have ever been. *Ex nihilo nihil fit.* Now, the Ultimate Being who has always been must be a personal God, because there are rational personalities like ourselves in the world who could have been brought into existence only by a competent creative personality.

That being so, what is more consistent, normal and reasonable than for human persons to trust and love and serve the Ultimate Personal Being who created them and who sustains them. And that is precisely what Christian faith is—a personal, trustful relationship to the Ultimate Personal Reality, the Creator of all finite being. To trust anything else is to trust the creature instead of the Creator, which is virtual idolatry.

Still another reason may be given to prove that Christian faith is a rational act of the soul. It will bear the pragmatic test. We are using the term "pragmatic" in the good sense, for we believe that this test is one of the indicia of the truth of a proposition—that is, if a thing works well, if it is practical and brings salutary results, it is likely to be true. If it were not true, then falsehood would be better than truth, and that would make the universe irrational. But the universe cannot be irrational, for if it were, it would be a chaos instead of a cosmos; a welter of incongruity instead of an orderly world controlled by law.

Tested, then, in the practical way, Christian faith proves itself competent and splendidly salutary. Note the many transformations of life and character that it has effected. How many people have been lifted by it from a life

of sin into a life of purity and joy! See what faith in Christ did for the apostle Paul. Call the roll of twice-born men—Justin Martyr, Chrysostom, Augustine, Luther, Wesley, John Newton, John Bunyan, Rowland Hill, Charles Spurgeon, Jerry McAulley, and thousands more—all of them transformed by the power of a living faith in Jesus Christ; all cleansed from sin, and their feet set on the shining "highway of holiness."

Do you know of anything else except faith in Jesus Christ which has wrought such transfigurations of human life? You do not. On the other hand, what has doubt ever done to change character for the better; to lift men from lives of sin to lives of purity? Nothing! Call the roster of the skeptics of history—Celsus, Porphyry, Hierocles, Lucian, Voltaire, Rousseau, Bolingbroke, Francis Newport, Bradlaugh, and the rest—and have you ever known a single person to be saved from sin, from a bad life to a redeemed life, through their writings and influence? You have not.

Therefore doubt is negative and destructive. It will not endure the practical test. It is weighed and found wanting.

Not so with Christian faith. It works; it achieves; it is positive and constructive. It solves our fundamental problems for us. It tells us of the Whence, the Why and the Whither of human personality and life. It throws a radiant light upon the problems of origin, purpose and destiny. Thus Christian faith is seen to be a most reasonable act of the human soul.—*L. S. K.*

Our New Editors

HAROLD PAUL SLOAN, D.D.

MUTUAL Friend, when he learned that Dr. Sloan consented to become an Associate Editor of the CHAMPION, in a letter to the editor, said: "You have strengthened your already brilliant and able editorial staff by the addition of his name." We hardly know how to express our own convictions in more appropriate words.

As a defender of the fundamental doctrines of Christianity, he, to our mind, has no superior in the great Methodist Episcopal Church. He is an earnest and eloquent preacher. His sermons and addresses are always logical and Scriptural. He is a powerful debater, more than fair in dealing with his opponent, but the facts and arguments he presents are usually unanswerable, and few modernists are anxious to meet him in debate.

We join Dr. Zelley in acclaiming Dr. Sloan rightfully classed with the ablest Christian philosophers of the day. He is in great demand as a lecturer and teacher. His commanding presence, his full, strong, but well modulated voice, his magnetic personality, his familiarity with his subject, his burning desire to honor his Christ and the inspired Word of God, always holds his audiences, and his writings are received with no less interest and profit.

Dr. Sloan graduated from Drew Theological Seminary. He entered the ministry of the Methodist Episcopal Church in 1904. He has filled some of the most important pulpits in the New Jersey Conference.

He was a member of the General Conference of the Methodist Episcopal Church in 1920 and 1924; delegate to the Ecumenical Conference held in London in 1921; is a member of the board of the American Tract Society; advisory member to the executive committee of the League of Evangelical Students; member of the Legal Hundred of Taylor University, and is President of the Methodist League for Faith and Life.

DR. T. C. HORTON

Where is there a Christian man or woman who has not come in contact with Dr. Horton, or his writings and ministry, in some way or another, or at some time or another? It is not an easy matter to write any sort of a sketch of this man and fit it into the space the CHAMPION has at its disposal.

Dr. Horton's life has been not only a busy life, but an eventful life. Compressed into small space the history of his life would read something like this: At the age of 14 years he left his home to become self-supporting. He was trained in various lines of office work, and engaged in business.

In 1875 a committee of business men urged him to become secretary of the Y. M. C. A., at Indianapolis. To accept meant the giving up of a successful business career, with large compensation for a much smaller salary, but he accepted the position. He was later ordained as an evangelist.

In 1884 he organized a Presbyterian church at Saint Paul, Minnesota, and was ordained a Presbyterian minister. One year later he was called to Philadelphia and became associated with Dr. Arthur T. Pierson in Bethany Presbyterian Church, organizing a work there out of which grew another large Presbyterian church.

After four years Dr. Horton returned to St. Paul, where he, for four years served the Y. M. C. A. as secretary, and then became pastor of an independent church. In 1900 he was called to the pastorate of the First Congregational Church, at Dallas, Texas. After three years he resigned this charge to become secretary of the Dallas Y. M. C. A.

In 1906 he accepted a call to Los Angeles, to become Bible teacher in Immanuel Presbyterian Church, where he organized a Bible class which became the nucleus for the Bible Institute of Los Angeles, which, under his guidance, has become a powerful institution. He continued its superintendent until the close of 1924, and is now Superintendent Emeritus.

Dr. Horton has not only widely affected the whole Pacific Coast, but his influence has reached around the world through missionaries and evangelists who have been trained at the Bible Institute.

We are glad to welcome Dr. Horton into our CHAMPION family and are happy that he has consented to serve as Contributing Editor.

DR. C. H. BUCHANAN

Another acquisition to our Contributing Editorial staff is Dr. Buchanan, whom we are glad to introduce to our CHAMPION *family*. His first offering to the CHAMPION was the article which appeared under the title, "The Dogmatism of Scientists," in the May issue.

Dr. Buchanan, while born in the valley of Virginia, is of Scotch blood, being a lineal descendant of George Buchanan, the famous Latin scholar, "court wit," and tutor to King James II. He is also a kinsman of Claudius Buchanan, missionary and poet.

Dr. Buchanan took a literary and Biblical course at the Vanderbilt University in the palmy days of that institution when Dr. Landon C. Garland was Chancellor and Dr. T. O. Summers was Dean. He studied Greek under Dr. Milton H. Humphreys, Latin under Dr. J. W. Dodd, and Homiletics under Dr. Thomas Dodd, the "Austin Phelps of the South"—all widely known professors—and also studied under Dr. W. F. Tillett, who alone of the old line of giants is still at Vanderbilt University.

Dr. Buchanan has three times been offered the presidency of colleges, but he feels he is called to preach and not to teach. He has been college pastor eleven years and has taught Bible several years. He has been a prolific writer for religious publications, writing communications and editorials for some of the leading periodicals of his Church. He is the author of a book entitled *A Gospel for the New Age*, and two additional volumes in the the hands of publishers will appear soon; one of them is entitled *Christianity's Challenge to Progress*, the other *The Risen Lord*.

Dr. Buchanan finds his forte in the pulpit, and has won quite a reputation as a preacher. He is thoroughly orthodox and evangelical. He lives at Richmond, Kentucky.

We will make an announcement of another addition to our Contributing Editorial staff in the November issue. You will readily recognize his name once it is mentioned.—*F. J. B.*

Notes on the Word "Firmament"

A CRITIC of the Bible, although not a trained theologian or Biblical interpreter, but a writer for one of the foremost infidel papers in America, writes as follows regarding the term "firmament" in the first chapter of Genesis:

> As for the "firmament" as a solid dome, that also was the universal interpretation of the Hebrew word—until advancing natural science proved that there is no brass bowl there. . . . My information is . . . that there is not a single living Biblical scholar, teaching in any institution that does not insist in advance what his opinions shall be, who holds any other opinion than that the "firmament" is a solid vault.

In reply to these sweeping asseverations, a New York friend, who keeps himself and us posted on what is going on in the theological world, has voluntarily gone to the trouble of collecting the following testimonials from men who certainly have a right to the title, "Biblical scholars," because they devoted most of their lives to study of the Bible and all the disciplines necessary to a proper interpretation of it.

The following paragraphs are quoted from Dr. L. T. Townsend's valuable book, *Bible Inspiration* (pp. 17, 18)—a book that was published in 1909, but which has not lost its timeliness and scholarly accuracy:

> It is incredible, say the critics, that the Holy Spirit would have allowed the writer of the book of Genesis to represent the heavens as being a solid vault, provided there is any Holy Spirit, and, still further, provided he had anything to do in the writing of the book of Genesis. The critic then calls attention to the fact that the early Jewish lexicographers, the early Spanish translators, the French Hebrew scholars, who flourished at the revival of letters, and the early German scholars who lived between the years 1624 and 1810, all took it for granted that the writer of the book of Genesis

meant to say that the sky is a solid and firm vault.

A skeptical American writer, while discussing the subject of myths, puts these words into the mouth of Moses: "And said the Gods, 'Let there be a hammered, metallic plate in the midst of the waters.'" Here is a scientific inaccuracy, say the critics, that could not have occurred if Moses had been under divine superintendence.

But it is well not to be in too great haste; for this allegation that the writer of the book of Genesis thus blundered would, if true, be exceedingly damaging to the orthodox belief, and should not, therefore, be passed in silence or with indifference.

In looking at this supposed blunder critically, it will be found to be quite a "mare's nest"; for the Hebrew word employed by the writer of the Book of Genesis is *rakiah*, which was incorrectly translated into the Greek by the word *stereoma*, and into Latin by the word *firmamentum*, and so the King James translators employed the English derivative, *firmament*, which the critic says, and correctly, means something solid.

But the trouble with the critic is, he does not go back far enough. The word *rakiah* does not mean *firmament* at all, or anything like it. Moses could have used a word that primarily and invariably means something solid and firm, like a hammered metallic plate—*yathad* or *taraz*, for instance. But the word he did use primarily means the spreading out of space, properly translated by the Latin *expansus*, from which the English word *expanse* is derived.

And, therefore, it appears that either Moses was wiser than the early Jewish lexicographers, wiser than the early Spanish translators, the French Hebrew scholars, and the early German Hebrew scholars, and was more accurate in the use of words than were the English Hebrew scholars who made the King James translation several centuries ago, or else some supernatural agency must have kept him from using the word *taraz* instead of *rakiah*, a mistake that would have occasioned orthodoxy an immense amount of perplexity. So it turns out that the critic himself in this instance has blundered, and not the writer of the Book of Genesis.

A writer who possesses acute Biblical, theological and scientific lore is Rev. A. H. Finn, of England, whose writings have often been mentioned in these columns. He has to his credit a most scholarly recent book, *The Unity of the Pentateuch*. If any man today knows what the Bible really teaches, it is this author. In a still more recent book, entitled *The Creation, Fall and Deluge* (Marshall Brothers, London), he makes the following statements (pp. 14, 15):

Firmament, to divide the waters from the waters. Here, again, the rocks are necessarily silent; but it is objected that the sky is represented as a solid vault, "capable of supporting the masses of water confined above." That may be the idea conveyed by our word "firmament" derived from the Latin, which represents the Greek *stereoma*, something made solid; but is not the necessary meaning of the Hebrew *rakiah*. That certainly comes from a verb which is sometimes used for beating out metals, but its root idea is spreading out, extending, and thus making thin. In Exodus 39:3, it is said that the workmen "did beat—*raka'oo*—the gold into thin plates, and cut it into wires" (rather, into threads), in order to work it into the priestly vestments. Clearly, to get workable threads of gold, the metal must have been made into very thin plates, and no such thin plating would suffice to sustain the weight of the waters above. Since the verb means to stretch out, to expand, the noun may fairly be represented by *expanse*, and that in no way conflicts with the scientific teaching that what we call the sky is only the expanse of air surrounding the earth. That, as we know, does separate the masses of watery vapor in the clouds from the waters beneath.

Robert Patterson, a staunch defender of the preceding century and a fine Hebrew scholar, speaks as follows in his *Fables of Infidelity*.

The Bible nowhere teaches that the sky is a solid sphere, to which the stars are fixed, and which revolves with them around the earth. I know that infidels allege that the word *firmament*, in the first chapter of Genesis, conveys this meaning. It does not. Neither the English word, nor the Hebrew original, has any such meaning. As to the meaning of the English word, I adhere to the dictionary. Infidels must not be allowed to coin uncouth meanings for words, different from the known usage of the English tongue, for which Webster is undeniable authority. His definition of *firmament* is, "The region of the air; the sky, or heavens. In Scripture the word denotes an expanse—a wide extent; for such is the signification of the Hebrew word, coinciding with *regio, region* and *reach*. The original, therefore, does not convey the sense of solidity, but of stretching—extension. The great arch or expanse over our heads, in which are placed the atmosphere and the clouds, and in which the stars *appear* to be placed, and are *really* seen."

The word *firmament*, then, conveys no such meaning as the infidel alleges, to any man who understands the English tongue.

No Hebrew-speaking man or woman ever did or could understand the original Hebrew word *rakiah* in any other sense than that of *expanse*; for the verb from which it is formed means to extend, or spread out, as even the English reader may see, by a few examples of its use, in the following passages of Scripture, where the English words by which the verb *reqo* is expressed, are marked in italics. "Then did I beat them small as the dust of the earth, and did stamp them as the mire of the street, and *did spread them abroad*" (2 Sam. 22:43). "The goldsmith *spreadeth it over* with gold" (Isaiah 40:19). "Thus saith the Lord: he that created the heavens, and streached them out; he that *spread forth* the earth" (Isaiah 44:24). "I am the Lord, that maketh all things; that stretcheth forth the heavens alone, and *spreadeth abroad* the earth by myself" (Isaiah 62:5). "To him that *stretcheth out* the earth above the waters" (Psalm 136:6). "The censers of these sinners against their own souls, let them *make them broad* plates, for a covering for the altar. *And they were made broad*" (Num.17:38). "Hast thou with him *spread out* the sky" (Job 37:18); or, in Humboldt's elegant rendering, "The pure ether, *spread* (during the scorching heat of the south wind) as a melted mirror over the parched desert" (Cosmos, Vol. II, p. 60).

We might refer to the opinions of lexicographers, all unanimous in ascribing the same idea to the word; but the authorities given above are conclusive. The meaning, then, of the Hebrew word rendered *firmament* is so utterly removed from the notion of compactness or solidity, or metallic or crystalline spheres, that it is derived from the very opposite; the fineness or tenuity produced by processes of expansion. Science has not been able to this day to invent a better word for the regions of space than the literal rendering of the original Hebrew word used by Moses—*the expanse*.

Another clear thinker, excellent scholar and cogent apologist was Dr. Arthur T. Pierson, who, in his almost classical book, *Many Infallible Proofs*, has the following to say relative to the subject in hand:

> But look closer at this word "firmament." While Mr. Goodwin declares it "irreconciliable with modern astronomy," and timid apologists venture to suggest that Moses simply made a mistake, or may be pardoned for speaking after the manner of men, we find that the original term *rakiah* means that which is spread out, or overspreads—an "*expanse*." Now read the word *expanse* where *firmament* occurs, and there is not only no contradiction as to the facts of astronomy, but perfect harmony. If Moses had been Mitchell, he could not have chosen a better word to express the appearance, and yet accommodate the reality. He actually anticipated science.

In view of these statements by evangelical scholars, some of which have been printed for a good many years, while others are quite recent, one wonders whether unbelievers ever read any of the many solid books on Christian evidence that have been published. If they did, they would be much more careful in making their statements, and would also put less scorn into their remarks.—*L. S. K.*

The Fact of Christ

ON ONE occasion Christ discomfited the Pharisees by asking them the question, What think ye of Christ? This question led to their discomfiture because it revealed that they were acting on a theory in which the Christ of the Old Testament did not find a natural and logical place, and so on a theory that was inadequate, if not wholly false.

This question, honestly faced, is still fitted to discomfit many of the theories of life and conduct commended to us today. To perceive why this is so, we need only to remind ourselves of two things: First, that truth is one, that we live in an ordered world in which every fact is related to every other fact. Because this is true, all we have to do to prove a theory is to show that every known fact finds a natural and logical place in that theory, while to refute a theory all we need to do is to point to facts that do not find a natural and logical place in the theory. Second, Christ is the most considerable fact in the moral and spiritual history of mankind. If Christ were a comparatively insignificant figure, we might not need to concern ourselves greatly over the question whether He fits into our theories of life, seeing that at the best our theories are imperfect. But when it is remembered that Christ is the most significant fact in history, it is evident that to ignore Him is moral and intellectual suicide.

We have this question, then, with which we would confront every theory that is influential in shaping and moulding the lives of men. Every theory in which "Christ in the garments of Scripture" does not find a natural and logical place is inadequate if not false. He who denies this sadly underestimates the significance of the fact of Christ. Would that men would sincerely and intelligently face this question, What think ye of Christ? We are sure the result would be the death of many theories that are now blighting the lives of men.

Here is a man who has adopted a thorough-going scheme of evolution, who maintains that all life and history is the product of resident forces, acting according to unvarying law. Now if such a theory of evolution had no religious significance, we might view it with more or less indifference, but inasmuch as it carries with it the denial that God has ever intervened in history for the salvation of mankind, we must demur. To those who hold that it is true, we would put this question, What think ye of Christ? In Christ, in the God-man, we are face to face with a magnitude that refuses to square with a non-miraculous interpretation of the universe. All attempts to explain Jesus as simply the product of the forces that energize in nature have failed. Christ, therefore, does not find a natural and logical place in a thorough-going scheme of evolution.

Here is another man who is an avowed secularist, one who is confessedly living for things seen and temporal. There is truth in this man's view of things. We ought to be interested in the affairs of this world; we ought to take a living interest in art, science, business, politics, and such like. But is his theory adequate? Does it take all the facts into consideration? The very existence of Jesus Christ proves that the things of sense and time are not the only realities. Christ finds no place in such a view of life—he who said, "Lay not up for yourselves treasures upon the earth, where moth and rust corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." Such a theory, therefore, if not absolutely false, is none the less fatally one-sided.

Here is another man called a moralist—one who expects to be saved because he is a good husband, a kind father, a philanthropic member of society; because he has kept the commandments more or less perfectly and been on the whole just and honest and considerate. Unquestionably there is truth in such a theory. But is such a theory adequate? Will the putting of such a theory into practice issue in our salvation? What is the bearing of the fact of Christ in this connection? He does not fit into this theory. He thought differently and he taught differently. He did not come into the world merely to replenish the moral law in a more attractive form; he came as a Saviour. If men have been saved as the moralist would have us believe, Christ's presence in this world was unnecessary. This theory has no place for the great thought expressed in the sixteenth verse of the third chapter of John.

What about the fact of Christ? Every theory must face this question, and no theory can be adjudged adequate in which this fact does not find a natural and logical place. When a lawyer, in arguing a case, presents a theory of the case that ignores an important item in the testimony, all his opponent needs to do to show the insufficiency of his theory is to point to the fact he ignores and show that it does not fit into the theory advocated; so when men commend theories, framed without Jesus Christ, all we need to do is to point to the great fact they ignore.—*D. S. K.*

The Purpose of our Afflictions

THE Psalmist says: "It is good for me that I have been afflicted." In later parts of Scripture, in the apostolic letters, this good is indicated. In some places it is for correction. It is declared, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The afflictions of God's people therefore are not marks of judgment or of God's displeasure, but of his Fatherly care, correction and conservation. But again, the purpose of affliction and the tribulation of earth in the case of the believer is set forth, being for the purpose of glorifying. Paul says: "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." Our afflictions are then the process which worketh out our glory. It is well to notice the contrast of the adjectives in this statement. The adjectives associated with the affliction are "light" and "for a moment." Those associated with the glory are "far more," "exceeding," and "eternal weight." We are further told that the sufferings are "not to be compared with the glory that shall be revealed." The whole discipline of this life and its ultimate purpose in the case of the believer is summed up in the letter to the Romans in this way: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." When God created man, he was perfect. Then he fell and went down into the dark valley of sin and death. From this the believers are brought up by the redemption through the blood of Christ. But the rescue and saving of the man does not stop with restoring him to his original position of mere perfection. It lifts him up over the top of the mountain on the other side and makes him an heir of God's glory through the fellowship of God's blessed Son. Believers become sons of God and joint heirs with Jesus Christ in all things. Therefore the redemption leads to a height that is far beyond even the perfect creation. Let believers then, when under sickness or pain or loss or rejection, or any other form of suffering, in heart, mind or body, remember it is not punishment, not for judgment, but for the completion and working out of glory, as it were the refining of silver or the polishing of gems, for his crown. Let this cheer the heart of us all. Let us remember the words of our Lord, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world," and "When we shall see Him as He is, we shall be like Him."—*D. S. K.*

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Here is a significant quotation from Byron C. Nelson's recent book, *After Its Kind*: "Until very recent years evolutionists explained the ability of the continents to rise and fall fifteen or twenty times by the statement that the earth's interior is in a soft molten state. At present, however, all prominent physicists agree that the earth has a solid core composed of metallic and stony material, and that its interior never was in a molten condition (see Smithsonian Institute Report, 1925, pp. 241-260)." Here is another change of front on the part of the scientists. They never seem to get things settled for long.

Are we Too Literalistic?

SOME of the editors and other writers for this magazine are accused of being "too literalistic." In all kindness, but with all fervor, we want to deny the charge. And here are our reasons.

First, if the word "literalistic" is used in the bad sense, it is absurd and ungrammatical to call any one *too* literalistic; for that would imply that the accuser himself is somewhat literalistic, only he does not want to be too much so; which would be like saying, "It is all right to be bad, but you ought not to be *too* bad," or, "There is no harm in being sinful, but one ought not to be *too* sinful." Therefore the adverb "too" is used improperly as a modifier of the word "literalistic," if the latter term is used in the bad sense. It would then be wrong to be literalistic at all.

But suppose we use the term "literalistic" in the good sense. Then we maintain that the writers for the BIBLE CHAMPION are not too literalistic. To be called literalistic in the good sense is rather a compliment than a criticism. It means that one tries to be pellucidly honest in his interpretation and treatment of Biblical literature; that he does not warp and twist it to mean something that was never meant by either the writers or the Holy Spirit. It means that he avoids the old, outworn and discredited allegorical method of Origen and some of the other church fathers. It means that he uses exegesis, not eisegesis. He does not come to the Bible with preconceived notions, and then manhandle Biblical language to suit.

By the use of the method of subjective interpretation, there are men today who have almost lost the ability to comprehend the meaning of words, so that they can often "interpret" them in such a way as to mean just the opposite of what they really do mean. And such a habit makes a man a victim just as much as does the habit of using tobacco or alcoholic liquor. Language was intended to express thought clearly, not to obscure it.

Our CHAMPION writers are not ultra-literalistic because, while they interpret historical narratives and declarative utterances in the Bible in the literal sense—and that is the only proper grammatical sense—they know as well as any one else that the Bible writers often used figurative speech and poetical language; and these portions of Holy Writ they have sense enough to interpret in the figurative way. Most of our theological writers have taken a solid course in Biblical hermeneutics in good seminaries, and therefore they know the rules of literary interpretation.

Let us illustrate. When David wrote, "The Lord is my shepherd," all of us know that he was using a figure of speech. Therefore, we are not so crude as to think that the Lord is a literal shepherd like a human caretaker of sheep, or that His people are literal four-footed sheep, but that He bears the same loving and protective relation to His people that the true shepherd does to his flock. When Jesus said, "I am the vine; ye are the branches," everybody understands the meaning of His beautiful and apt figurative language. So with all the parabolic use of language in both the Old and New Testaments. There are very few places where the honest, spiritually-minded interpreter does not at once sense the difference between pure declarative prose and figurative speech.

We hold that it is wrong to treat the early chapters of Genesis as poetry. They are not Hebrew poetry at all. They are simple, but majestic prose, and bear all the marks of historical narrative. If God is in the Bible at all; if there are any parts of it that are divinely inspired, then He certainly would have wanted to reveal the exact truth as to the origin of the universe, of life and sentiency, of man and of sin. Why would He want to obscure such paramount issues by the use of allegory or poetical forms of speech? To us it seems incredible that God would have left us in the dark as to the fundamental problem of origins. If ever He would have used literal terms, it surely would have been when He desired to let man know how he and the universe came into existence. If God veiled and obscured the truth in the paramount question of the *genesis* of man and the universe, how do we know that He did not deal in the same ambiguous way in depicting the *purpose* and *destiny* of man and the universe? Yes, how do we know that He made a clear revelation of the way of redemption through His Son, our Lord Jesus Christ? On the other hand, if we can have solid confidence that the Holy Spirit led the writers of the early chapters of the Bible to tell the literal historical truth, then we can have confidence in all the rest of the Bible.

If one may twist the language of any part of the Bible to make it fit into his subjective mold, then somebody else can do the same with any other part of the Bible, and that will make the Bible a very unreliable book. It would be

almost better to have no Bible at all. For example, to read into the first and second chapters of Genesis the theory of evolution is certainly an abuse of plain, simple, literal Biblical language. When the writer said that "God created (*bara*) man in His own image," he certainly could not have meant that he caused him to grow up from an animal stock. Had he meant anything like that, he should have used a Hebrew verb that means to grow or develop; he should have used *gadal,* or *dagah,* or *tsamach.* But he used *bara,* which means to create.

So when this same Biblical writer described the process by which man's body was formed (Gen. 2:7), he used precisely the right verb, *yatsar,* which means to mold or to fashion, but does not mean to grow or evolve by a long-drawn process. Had that doctrine been in the writer's mind, he should have used the right Hebrew verb. Why did he not use the verb *yatsa,* which means to grow? But, no! he was very particular to add the letter *res* (the same as our English *r*), so as to make it *yatsar,* which signifies as has been said, to mold or fashion.

Thus we see that the very technical and precise use of terms by this writer leads us to know that he was writing literal prose and actual history. At all events, that is what he meant to do, and we must accept what he really said and meant, and not thrust something into his language which never entered into his mind. In the whole Bible there is not the slightest intimation or hint that the first member of *genus homo* was the scion of an animal. We challenge any one to produce such a teaching anywhere in the Bible. Everywhere in the Bible man is treated as if he belonged to genus all his own.

We protest, therefore, that our writers for the CHAMPION are not too literalistic. They interpret history as history, declarative prose as such, poetry, simile, metaphor and parable according to the canons of true literary interpretation, and thus preserve the Bible in its truth and integrity as the divinely inspired Word of God.—*L. S. K.*

Convicted of Heresy

THE following news item appears at this writing (June 17th) in the public press, showing that there is at least one evangelical denomination in this country which is not afraid to put on a heresy trial when the cause of the Christian faith demands it:

> Found guilty of heresy for his liberal religious views, the Rev. Dr. Frank Edwin Smith was deposed from the ministry of the Evangelical Lutheran Church by the Pittsburgh Synod today. It was the first case of its kind in the history of the Lutheran church in the United States.
>
> Dr. Smith recently announced his resignation as pastor of Luther Memorial church, Pittsburgh, after a controversy had been precipitated by his teachings. Several days later he announced he had accepted a call as associate pastor of the First Unitarian church, Pittsburgh.
>
> The verdict of guilty was passed by a vote of 233 to 0, and the sentence was decided by a 231-0 vote.
>
> While deploring the necessity for action against Dr. Smith, the Rev. Dr. F. H. Knubel, of New York, President of the United Lutheran Church in America, who attended the trial, lauded the synod for its action in "upholding the faith of the church."
>
> Dr. Smith was cited by a synod committee for assailing the virgin birth, the miracles, the blood atonement and the bodily resurrection of Christ.

We say *Bravo!* to the Pittsburgh Synod for this firm and unanimous action! Also to Dr. Knubel, the President of the United Lutheran Church in America, for his endorsement of the Synod's verdict and his fine statement of the gist of the case. The fact that Dr. Smith, the heresiarch, has gone to the Unitarians shows precisely where his doctrines logically lead him. The marvel is that he did not know enough, before he forced upon the Synod an ecclesiastical trial, to know where he belonged. Think of a minister who denies the virgin birth of our Lord and His bodily resurrection, holding on to a Lutheran pulpit, conducting services at a Lutheran altar, and receiving a salary from a Lutheran church, in which church the Apostles' Creed is recited at every Sunday morning service, and then compelling his brethren to haul him before the court of the Synod! Such conduct on his part was bad ethics; but, sad to say, it can be duplicated in many a Protestant church today.—*L. S. K.*

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Evidence accumulates on every hand that the consistent evolutionist pushes creative acts out of the whole process and wants no God in it. Here is a relevant quotation from Ernest Haeckel (see his *History of Creation,* p. 348): "The origin of the first monera by spontaneous generation appears to us a necessary event in the process of the development of the earth. We admit that this process, as long as it is not directly observed or repeated by experiment, remains pure hypothesis. But I must say again that this hypothesis is indispensable for the consistent, non-miraculous history of creation."

Notes and Comments

NO matter where you open the Bible, you find something choice. Just now we opened it at random, and our eyes lighted on 2 Cor. 3:4, 5: "And such trust have we through Christ toward God; not that we are competent of ourselves to reason anything as from ourselves, but our competency is from God." We have given the literal translation as closely as possible. How deep the apostle always plows! Men do not find God by their limited reasoning. They may gain from nature some idea of the Godhead (Rom. 1:19-21), enough to make them responsible; but the only clear, experiental conception of God comes through faith in Jesus Christ. And this agrees with Christ's own teaching, for He said, "No man cometh unto the Father but by Me." So whatever real competency we have in knowing God is derived from Him through the new birth by the Holy Spirit. How well all Biblical teaching holds together!

In these days when so much stress is laid on education, it might be well to call attention to the Biblical teaching as to the source and purpose of human culture. We cite Isaiah 50:4: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." If this maxim were heeded, what a different aspect our educational world would present. Then there would be no unholy ambition, no unseemly strife, no false and harmful teaching. First, men would realize that God is the true source of all real culture; that He has given to man the ability to learn. That view would do away with all pride and conceit. Then the purpose of learning is to be able to "speak a word in season to him that is weary." That is, the purpose of education is to enable men to do more good in the world, to be more unselfish. What a change in spirit and program this high Biblical ideal would make if it were generally accepted in the educational world! The Bible will always set us right.

We note that Bishop Francis J. McConnell, of the Methodist Church, has brought out a new book under the interesting title, *The Christlike God*. Since the bishop is a Modernist, we cannot be sure of the soundness of the book, judged by the Bible and the Methodist standards. The book is hailed by an editorial writer in *The Christian Advocate* as a great and original book, one that has rendered a large service to the thinking of our times. He says it deals with "the pivotal question of religion today, the nature of God." The book interprets God in terms of Jesus Christ. There may be something original in the phrase, "the Christlike God," but the fundamental thought is as old as Christ and His apostles. Jesus said: "He that hath seen Me hath seen the Father also." The gospel of John says: "No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, He hath revealed Him." He is called "God manifest in the flesh." We see God "in the face of Jesus Christ." Yes, orthodox Christians all along have taught and experienced that Christ is the revelation of God.

Thus the fundamental conception of "the Christlike God" is not new. If we desire to know that God is love, we study the character of Christ and His self-abnegating spirit, even to the point of bearing the penalty of sins Himself. Yet we can see how a Modernist might speak very feelingly of "the Christlike God," and yet be unevangelical on the doctrine of Christ's person and work. He might teach that Christ, although a mere man, was so fully *en rapport* with God and apprehended Him so clearly that He exhibited all the ethical qualities of God. He was kind, loving, self-sacrificing, returning good for evil, truth-loving, pellucidly sincere, etc. A spiritually-minded man might exhibit all these ethical qualities, and thus might reveal some of the outstandinig attributes of God, and might give people a very engaging picture of God, so that people would be led to admire Him.

And yet such a superior man might be far below the person presented in Holy Scripture as the Redeemer of the world. So the doctrine of "the Christlike God" must be balanced up by a still greater doctrine, that of "the Godlike Christ." That is what the world needs—a Christ who is like God and who is God; one who is more than gentle and good; one who is also omnipotent, all-wise, infinite in resource, able to do "exceeding abundantly more than we are able to ask or think." It is right and proper to interpret God in terms of Jesus Christ, provided we also interpret Jesus Christ in terms of God. In order to judge of the true character of a shield, you must examine both sides.

Somewhat at sea are we over an article in a recent number of *The Christian Advocate* by Bishop Adna W. Leonard, who says that he is neither a Fundamentalist nor a Modernist, but an Essentialist. We are always more or less

puzzled by people who claim that they are "neither . . . nor . . . but . . ." In fact, we wonder what is the difference between a Fundamentalist and an Essentialist. Are they not two terms meaning the same thing? Certainly everything that is fundamental is essential, and everything that is essential is fundamental. So it seems to us that the good bishop is trying to make a distinction where there is no difference. That is what the old scholastic theologians of the medieval times were always trying to do. So we do not see the point in Bishop Leonard's contention.

Afterward our bishop makes matters still cloudier. He wishes it to be distinctly understood that he does not endorse Dr. Sloan's paper, *The Essentialist*, nor the theology of its editor. But wait a moment, Mr. Bishop! Dr. Sloan stands for the evangelical faith and for the standards and theology of the Methodist Church. Don't you? You ought, because you are a high official representative of that household of faith. Moreover, Dr. Sloan does not insist upon anything that is not "essential." If he does, the bishop ought to be frank and thoroughgoing enough to point it out, since he has publicly declared that he does not endorse Dr. Sloan's theology. What is there about Dr. Sloan's "theological positions" that are not in agreement with Methodist doctrines and principles? For our own satisfaction we should like to have his faults pointed out, for we have been a diligent reader of his productions, and have not yet found anything in them that differs from the Simon-pure Methodist faith.

This is the nebulous talk in which our bishop indulges regarding the Fundamentalists: "With some of the contentions of Fundamentalism I am in hearty accord, and with some I am not." Is he going to be definite now and tell us just what is what and which is which? Listen: "Recognizing certain Christian principles incorporated in Fundamentalism as now understood, it is, nevertheless, impossible for me to accept all for which that controversy stands. The Fundamentalists insist upon so much more than I can accept or defend." Then he stops characterizing the Fundamentalists. Is not that disappointing? Right there he might have enlightened the world and the church as to the precise points on which the Fundamentalists are mistaken. A great bishop of a great church, a great leader in Christendom, missed his opportunity! It is such a pity! Why did he not mention some of the things in Fundamentalism which he cannot endorse? Shall we make a guess? He did not dare! He knew only too well that the Methodist Church stands historically for precisely the things the Fundamentalists do, using that term in the sense in which Dr. Sloan uses it.

However, continuing the theme of the last few paragraphs, Bishop Leonard becomes a little clearer when he speaks on the points in which he differs from the Modernists. He says: "I take my position with those who accept the deityship of Christ." That is good, only "deityship" is a very awkward word. It would be better to use the simple word Deity, and that would make the doctrine absolutely clear. Then he continues to say that he accepts "the historical basis of Christianity, the creeds of the church, apostolic authority so far as the definition of Christianity is concerned, the divinely appointed place of St. Paul in the apostolic group, the absoluteness of Jesus Christ, the distinctive doctrines of divine grace, and the inspiration of the Bible, although not from the standpoint of absolute literalism."

Can one get clear ideas from such flitting statements? They swing back and forth like a shuttlecock. "The historical basis of Christianity!" What does he mean by that? The historical basis of Christianity is laid down in the Bible. If he accepts that, he goes the whole length of Fundamentalism. "The creeds of the church" he says he accepts. Why, Drs. Sloan and Munhall and Ridout could not say more! The bishop ought to join them in their manly contention for *bona fide* Methodism. But what in the world does he mean by the next phrase: "apostolic authority so far as the definition of Christianity is concerned." We confess that that is too cloudy for us. We are glad he accepts Paul. So do Sloan and Munhall and all other genuine Methodists. Also the "absoluteness of Jesus Christ," which is covered by accepting the "Deity of Christ." "The distinctive doctrines of divine grace"—if that means salvation by grace alone through faith Jesus Christ, it is a distinctively Fundamentalist holding. But when he closes by saying that he believes in "the inspiration of the Bible, although not from the standpoint of absolute liberalism," we are in the dark woods again. Here is mist, not clarity. Even a Modernist cannot figure out what is meant by "the standpoint of absolute liberalism." So when a man proclaims himself a "neither . . . nor . . . but . . .", you cannot tell where he stands.

It is a refreshing reaction to turn from indeterminate theologizing to something that is

crystal-like. We find it in Paul's second letter to Timothy: "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work." Here is not only a definite and positive statement that the entire Old Testament has God as its direct source, but its profitable character is set forth. If this statement could be applied by Paul to the Old Testament, how much more may we apply it to the complete revelation of God in both the Old and the New Testaments! How wonderful is the Bible for teaching! Here are taught all the glorious doctrines of the Christian faith—the doctrines of God, of creation, of man, of sin, of providence, of redemption, of eternal life and destiny. Where else can be found such a body of uplifting and glorious teaching? Then the Bible is profitable for "reproof and correction," telling men of their faults in order that they may mend their ways. "For instruction in righteousness." The Bible is the only book that points out the way and the power of a holy life. Surely if the man of God will heed the Bible's teaching, he will be "thoroughly furnished."

It is such a pleasure to unfold these precious Biblical verses. Take this one: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them." What substantial advice! What sane counsel! It means: "Do not be a quitter or a weakling or a dawdler. Have some firmness. Do not let yourself drift with every current. Do not be tossed about with every wind of doctrine. Be steadfast. Be manly. You have been assured of the truth of what you have learned. Do not give it up for uncertainty. Remember that you have learned these things from your mother Eunice and your grandmother Lois. They were saintly women, upheld in every trial by their trust in God and His promises. It is not likely that they were mistaken, judging by their lives. Then I, Paul, have also been your teacher, and you know that I would not lead you astray. Prove your stability of character by abiding in the things you have learned."

Paul said still more to his spiritual son, Timothy. He said: "From a babe thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith in Jesus Christ." That is a very comprehensive statement, and involves more than appears at first blush. It teaches that even the Old Testament, if accepted in its simplicity by humble faith, was able to make men wise unto salvation. Thus we need not worry about the salvation of the Old Testament saints, who waited for the redemption of Israel; who believed in the promises of God as far as they were made plain to them by divine revelation. It also teaches that such faith in the divine revelation would lead to faith in Christ. It is Christ, as foretold and foreordained, who gave saving efficacy to the Old Testament. It is Christ who is the life and saving power of the New Testament. It is worth while to exhort people to hold fast to such a faith and doctrine.

In speaking of Christ, the apostle Paul seems to introduce a difficulty for some sincere people by a certain expression in Colossians (1:15). According to the King James version, he calls Christ "the first born of every creature." The American Standard Version puts it, "the firstborn of all creation." This is somewhat disturbing. It seems to make Christ a part of the creation; and that does not agree with what goes before and follows after in the context, as any one can see for himself. Yet even here it does not say that he was the first object that was created, but says "the firstborn," which may point to the doctrine of the eternal generation of the Son from the Father, meaning that He came before the universe was created. But the Greek scholar, Tregelles, solves the difficulty by translating the clause in this way: "the firstborn *before* all creation." It is true, in the Greek there is no preposition, but the genitive of "all" and "creation" is used; but perhaps the idiom of New Testament Greek would bear such an interpretation. But whether Tregelles is right or not, "firstborn" does not mean first created. Eternal generation is not the same as creation *ex nihilo*.

According to a writer in *The Essentialist*, Bishop Mouzon, of the Methodist Church, South, is deeply concerned about the present "agitation" in the church. In a little book which he has issued he says: "I am greatly afraid that, if something is not done to stop this agitation, multitudes will be driven into the camp of the extreme 'Liberalists,' and some may be driven into actual infidelity." We would gently inform the bishop that, if he and his fellow-Modernists would stop their assaults on Biblical and historic Christianity, and declare their fealty to the standards of their own evangelical churches, this baleful "agitation" would stop at once. Who are the

sole cause of the controversy, anyway? Why, the Modernists themselves! Since they are the ones who began it, they are the only ones who can end it.

A part of the debate on evolution between Dr. W. R. Riley and Mr. David Eccles, published in an infidel paper, has been read in this office. We have been almost inundated with copies of the paper from various sources. We give our impression. We cannot help being favorably impressed with Dr. Riley's clear, terse and straightforward style and the excellent restraint he placed upon himself. He stuck closely to his subject, for the most part, and treated his opponent with respect and without personal abuse. But what a difference when you begin to read Eccles, the champion of evolution. Here you have scorn, ridicule, epithet galore. Such choice expressions as these decorate the pages: "your pernicious activity," "your obsolete creed," "your sophistry and general want of information," "illicitly conscripted," "bogus quotations," "garbled extracts," "such pure drivel," "I challenge it as a fabrication," etc. And note this: "such hybridized theological mongrels as McCready Price, whose intellectual virility, like most hybrids, is so emasculated by the cross that they cannot father an original thought." When we reached the end of that sentence, we gently slipped the paper into the wastebasket, and refused to read any further. Time is too precious to be spent in reading productions that lack even the quality of gentlemanliness. We fear that Dr. Riley is wasting valuable time and strength in dealing with such an opponent.

Referring again to Byron C. Nelson's incisive book, *After Its Kind*, we find something significant on the subject of blood-tests (p. 40). He says that by experiment it has been found "that the blood of the chimpanzee is not merely similar to human blood, but is, in fact, more human than human blood; for, while the blood of the gorilla and the orang-utan are below man in the amount of white precipitate, the blood of the chimpanzee is away above that of man." Besides, "all men do not react in exactly the same way to the same blood-tests, but give different amounts of precipitate." By the same blood-tests, the ostrich and the parrot give precisely the same results, and therefore must be very closely related. The ox, the sheep and the baboon are much alike by the same "tests." And would you believe it? "The tiger and the whale are close of kin, for their test-results are very similar!" Then how can any theory be built upon these blood-tests?

According to the same author's close reasoning, the evolutionists make a greater demand on faith than do the doctrines of the Christian system (see p. 51). The author is depicting the supposed evolution of the whale on account of that animal's small bones, said to be reminders of the time when it had legs and walked on the land. He says: "To accept this proof (theory) means that one must believe that the whale first came out of the water, where it had been a fish, became a land animal, worked for millions of years to get legs, got them, used them for millions of years with which perhaps to climb trees or gallop over the dusty plains, got tired of being a land animal, began to live near the edge of the water, turned its front legs into paddles, developed tail-flukes to act as propellers, let its rear legs hang uselessly behind until they wasted away, and finally came to exist only in the state it is today!" Just mull it over, kindly reader, and then decide whether your faith will not break under such a strain.

* * *

Wayside Gleanings

One of our CHAMPION friends who has been a regular subscriber more than 25 years, and always sees that his subscription is fully paid up —in advance—in sending us his renewal, has this to say for the CHAMPION: "I have just read the August number, and it contains an article which seems to me to be worth all that I ever paid for the CHAMPION from the very beginning. Always a blessed publication, it was never more so than now." Thanks, brother Childs. We fully appreciate your kind words and felt we should make public acknowledgement.

Dr. L. G. Hardman, aged 71, governor of Georgia, a Baptist, does not countenance dances at formal state functions, and promises to give six days to the state and devote Sunday to church attendance and rest.

The third national intercollegiate oratorical contest, staged at Los Angeles, was won by H. J. Oberholzer of North Carolina State College, who hails from the Orange Free State, South Africa. The prize was $1500.

Experiments are being made at Mt. Wilson observatory in California to measure the heat of the stars. Instruments so delicate that, if there were no intervening atmosphere,

they would register the heat of a struck match 5000 miles distant, are being used. The experiments of 1923 indicated that the surface heat of a star like Rigel is 28,000 degrees Fahrenheit and 4600 degrees on Betelgeuse. The practical objective sought is the influence of solar and stellar light on atmospheric and weather conditions on the earth.

The government at Jerusalem gave a permit to President Futterer of the American-Jewish Institute of Los Angeles to make a search for the ark of the covenant on Mt. Nebo. Mr. Futterer believes the ark is on this mountain.

The head of the American College of Surgeons reminds us that after forty comes the dangerous age. Five great dangers threaten us —kidney trouble, heart disease, tuberculosis, Bright's disease and paralysis. There are five remedies for all diseases: fresh air, cheerful thought, moderate exercise, slow, temperate eating, and regular sleep.

Ray Marsden, confessed pillager of nearly 7,000 churches in the United States and Canada, met his Waterloo when he took some sacred objects from a shrine at Cary, Ohio. He was sentenced to serve from 5 to 16 years in the penitentiary. He was a member of a gang of five men who committed about 15,000 robberies on churches, mostly Catholic. He named his four accomplices, who were also arrested.

King Gustav was present at the celebration of the 400th anniversary of the establishment of the Lutheran church in Sweden held in the cathedral of Vesteras. It was in that town that King Gustav Vasa promulgated decrees in June, 1527, aimed at breaking down the Catholic church in Sweden and making the king the head of the Swedish church.

At the National Conference of Social Work, held at Des Moines, Iowa, recently, the vote stood nine to one in favor of prohibition.

The motto of "The Slow Club," recently launched by a young woman stenographer of Philadelphia, is, "Have a good time without cheapening yourself." It has quickly spread to schools and business circles, and is spreading to other cities. The Club forbids petting, drinking, sensual dancing, and other questionable practices.

The New Palestine says: New archaeological finds at Tel En Basheb, near Jerusalem, are reported by Prof. W. F. Bade, of the University of California, who is now carrying on excavations there. A well preserved Israelite house of the seventh century B. C. has been found, according to a dispatch to the Jewish Telegraph Agency. The street entrance and several rooms of the house stand. Inside were found a bread trough and wine press, and a large earthenware pot containing remains of food as left by the inhabitants 2,500 years ago. A water cistern was also disclosed.

San Francisco has a population approximating 750,000. It is said there are but 15,000 names enrolled as members of Protestant churches. We wondered why S. F. had a smaller number of subscribers than any other city of more than 100,000

We were asked in what connection Mr. Coolidge wrote or said as we credit him on front cover page of September number. What we printed there is a portion of a letter Mr. Coolidge wrote to Mr. E. E. Thompson, Washington, D. C. Mr. Thompson invited the president to visit the Church of the Epiphany Adult Bible Class which was organized last April 3 with 300 members and whose enrollment the last Sunday in May was 1050. Among the members of this class are Senators, Congressmen, persons in high government positions, business men and women, mechanics, and others.

On June 14, President Coolidge, speaking at Hammond, Indiana, after calling attention to industrial and economic progress, said: "In spite of all this progress, we are still a great distance from what we would like to be. Too many of our people are unprovided with the advantages of education. *The number who are lacking in religious devotion is altogether too large.*"

The Free Methodist Church now recognizes women the same as men in being licensed as preachers and ordained as deacons.

To conform to the pope's idea in his crusade for modest dresses, the queen of Spain and the ladies of her court will now wear dresses reaching to the ankles, with collars descending no lower than the neck, and with long sleeves.

Much food for thought may be gained from the frank statement the *Western Unitarian* volunteers in an editorial devoted to the union movement in the Unitarian, Universalist, and Congregational churches: "The reasons that support the contemplated consolidation of our sister churches do not apply to Unitarians. They—Congregationalist and Universalist—are intellectually cautious; we are intellectually venturesome. They are temperamentally evan-

gelical; we are temperamentally rationalistic. They are doctrinally Christian; we are doctrinally unitarian. And these differences go deeper than mere words can indicate. Unitarians are now undergoing a new birth of freedom and life. We are in a fair way to win large numbers to our movement, and to make great gains in the restatement of theology in the light of modern knowledge. Never was there greater opportunity for our distinctive contribution than now. Therefore we must not fall victim to the paralyzing tendency to merge things that are essentially different."

The official board of the Christian Church at Long Beach, Calif., at a recent meeting, voted to compel their pastor, Rev. George Taubman, to play golf two afternoons each week, and a committee was appointed to see the details of this resolution are carried out. This church does not believe in working a pastor to death.

The Des Moines University, Iowa, Dr. T. T. Shields, president, has now become the property of the Baptist Bible Union of North America, and will be conducted in harmony with historic Baptist principles. While setting the highest educational standard, the University will be conducted as a Christian school of higher learning, where the Bible will be given its proper place as the divinely-inspired and infallible Word of God.

Every trustee is a Baptist, and a subscriber to the confession of faith of the Baptist Bible Union; every member of the faculty is a fundamentalist, and most of them are Baptists, as all will be eventually.

Des Moines has a campus of twenty-two acres, eight buildings, and a student body of about six hundred. The University has the following departments: College of Arts and Sciences; College of Education; College of Engineering; College of Pharmacy, and the School of Fine Arts.

The new management apppeals for the cooperation of all Bible-believing Baptists on the American continent, in their endeavor to demonstrate what may be accomplished by a University with the Bible at its heart. We ask such Baptists (1) to pray unceasingly that the University may be a center of spiritual power; (2) to pray for wisdom for the trustees and faculty, and that the right men may be found for all positions; (3) to endeavor to enlist the interest of possible students; (4) and to send some contribution to its support.

Des Moines University authorities desire the whole world to know that there is now a Baptist institution in which evolution will never be taught, and considered only that its fallacy may be exposed; where no professor or instructor will be permitted to teach the second time, who denies the divine inspiration and authority of the Bible, or calls in question any doctrine of evangelical faith.

Before the church congress at San Francisco Bishop Moulton of Utah urged that the Protestant Episcopal Church return to the pomp and mysticism of the middle ages, holding such things are needed to hold the interest of churches.

The world's first Y. M. C. A. building for professional schools, located at Wood and Congress, Chicago, was dedicated Sunday afternoon, May 29. This ten-story $800,000 building is located in what is said to be the greatest medical center in the world. It will serve students, internes, faculties and hospital staffs of the University of Illinois College of Medicine, College of Dentistry, and School of Pharmacy; Rush Medical College of the University of Chicago, Loyola University Medical department, Chicago College of Dental Surgery; and the Presbyterian, West Side, Cook County, Frances Willard, University of Illinois Research, Durand, and the University hospitals. There are 348 residence rooms, of which 308 are for students, and 40 for guests. There are four stores, three handball courts, a large gymnasium, an individual exercise room, a cafeteria, four club-rooms, spacious lobby, homelike lounge, fraternity room, ladies' rest room, locker and shower rooms.

The Federation of Churches in Massachusetts proposes an interdenominational campaign to put a church paper into every church home.

Dr. Timothy Tingfang Lew, a distinguished and brilliant Chinese scholar, is a member of the faculty of the Boston University School of Theology.

According to the pastor, Dr. Ernest Deunen, free bus service by the historic Old North Church, Boston, has increased the average Sunday attendance five-fold.

Although the late King Ferdinand was temporarily detached from the Roman Catholic faith, he was reconciled with the church and received the last rites, according to a statement issued by the vatican.

Since its beginning, fifteen years ago, the Gideon organization has put 670,000 Bibles in public hostelries.

THE ARENA

The Christ Bible

By C. H. Buchanan, D.D., Richmond, Kentucky

IF the Bible is humanity's book of religion, it must contain the answer to man's cry as a sinner to God as a Saviour. There is no room in the world for a religion which does not help man; and a Bible which offers him no message of deliverance is a useless luxury in a world of sin.

No intelligent reader can deny that there is a message of salvation in the Bible, and that this message was embodied in the life and teachings of Jesus. Christ, himself took this view of the Scriptures. For He said to the Jews in the temple: "You read the Scriptures because in them ye think ye find eternal life; and they are they which testify of Me" (Jn. 5:39). And we read that in the walk with the two disciples to Emmaus: "Beginning at Moses and all the prophets, He expounded unto them in the Scriptures the things concerning Himself" (Luke 24:27).

It is this Messenger and His message which make the Bible a very precious book to the Christian world, but a very objectionable and troublesome one to some others. And we come forward with the protest that it is not the ancients' writings which compose the Bible that these enemies want to get rid of, but the *Christ of the Bible*, with His philosophy and its influence in the world. The Bible is the object of their battle brunt, simply because it contains the history of that life and its philosophy known as Christianity.

The issue between the two militant camps is an admitted fact. Dr. H. F. Osborn openly declares that "modern science and traditional religion are irreconcilable." By "modern science" he clearly means evolution, and by "traditional religion" he means Christianity, the philosophy as set forth in the Bible.

If the Bible did not contain that philosophy, little objection would be urged against it. If these objectors were allowed to do with the whole Bible what Thomas Jefferson did with the New Testament when he produced what is known as "The Jefferson Bible," what a wonderful book to the modern scientists the Bible would become! Jefferson cut out of the New Testament all of the miraculous element, and made what he called "The Morals of Jesus."

If these "scientists" were allowed to go through the Bible and cut out, (1) God, the Creator and Preserver of all things; (2) the creation of man in the image of God, into whose nostrils the Creator breathed and man became a living soul; (3) Christ, the Son of God, born of the virgin Mary, crucified, dead and buried, the third day He rose again; (4) the administration of the Holy Spirit, uplifting and consoling mankind,—if all these things were cut out, and in the place of God "a mysterious Resident Force" were inserted, and in place of the creation of man were written the development of a single germ by natural selection up to man, and Christ were presented as the finest product hitherto of the survival of the fittest, what a wonderful book the Bible would be deemed!

But we may well ask, What would result if the divine element were eliminated from the Bible, so that the name of Christ would not appear in it anywhere? This book, now so highly prized by the religious world, would become no better than the writings of Herodotus, whose grounds for accuracy were, "I give it to you as it was told to me"—a mere gossiper in meaningless myths.

The divine element makes the Old Testament characters live. Leave Jehovah out of the life of Moses or David, or out of the messages of the prophets, and what is there to justify the perservation of their writings? Those men of old stand where they do in history because they were Jehovah's servants, aiming to catch the divine whisperings, and to interpret the ways of God to men. Let these men down to the level or ordinary men, and the Bible down to ordinary books, if that were possible, and how wonderfully gratified would be a certain group of men who boast of themselves as "scientists"!

What is science but established truth? And what is the Bible but the truth of God, as conceived by His chosen servants? This, rightly considered, becomes the greatest science in all the world; for it is the science of God and the hope of humanity. A sublime and beautiful truth is this, clothed in mystery! This element of sublime beauty and mystery runs all through the vast panorama of the Bible—creation, inspiration, prophecy, Christ

and redemption, and the divine aid of mankind. These all are clad in matchless beauty; and all are stumbling-blocks to the "modern scientists"!

A Personal Difficulty

The real trouble with the scientists, we are inclined to think, is a personal one, not between himself and the Bible, but between himself and Christ. The Bible regards all persons who are against Christ as sinners in the sight of God. And by refusing to comply with the conditions of fellowship with Christ, the scientist is without the renewed knowledge of personal salvation. This comes by faith, and not by rationalism.

But "faith," according to Mr. Huxley, "is the cardinal sin of science." The scientist will not trust where he cannot see his way out, and since he cannot reason himself into renewed life, he gropes and blunders in spiritual darkness, and cannot esteem the great benefits of Christ's redemption as set forth in the Bible. Here he reads that he is condemned in the sight of God, and this doubtless is largely the secret of his enmity to the Bible. "Where there is no law there is no transgression," says Paul. "I was without the law once, but when the commandment (light) came, sin came to life and I died" (to righteousness). The entrance of Bible light reveals the scientist's unworthiness; hence his desire to destroy the Bible. Furthermore, to accept the Bible means the acceptance of the Christ of the Bible with all the beauty and mystery of the religion of Christ and its influence in the world.

The Bible Mystery

Those scientists who oppose the Bible claim that the chief ground of their objections is the mystery found in the Bible. How inconsistent is all the hew and cry about the mystery in the Bible and the Christian religion! All life is mysterious, and the ways of God are past finding out.

When Mr. Darwin projected his development hypothesis, he assumed two of the most inscrutable mysteries; (1) The existence of life already resident in his protoplasmic germ; (2) The latent conditions in matter to carry on his development of species by natural selection. The evolution theory is a chain of mystery from beginning to end. Therefore, it is proposterous for an evolutionist to balk at mystery in religion.

The golden strain of divine mystery runs all through the Bible, and Christ is the composite embodiment of all the mystery of God's manifestation of Himself to a needy world. Leave divine mystery and Christ out of God's Word, and how does it differ from Josephus' *History of the Jewish Wars?* The Psalms would be poetry, but what better than the poetry of Ovid's *Metamorphoses?* It is the Christ in the Bible that gives it dignity and worth. The "promised Messiah," the "Prince of Peace," the "Wonderful Counsellor"—all these give the Bible a charm and a prestige, making it the source of Christian character and beliefs; and this character enables men to seek righteousness and to denounce wrongs.

The mystery in the character of Christ is its chief charm. Take this out and the real mystery but begins. If the divine be eliminated, how account for His wonderful works in healing iniquity and his influence over men while here upon earth? How account for the unbroken chain of influence over men in spite of dungeon and halter? And how account for his wonderful influence over men and his world-wide supremacy today? Admit the divinity of Christ, and all the rest of the mystery—His virgin birth, His miraculous power over sins, His resurrection, His spiritual kingdom—follow as naturally as day follows dawn. Nay, such mystery is the most consistent feature of the life of the wonderful *Man.* "He spake as never man spake."

Leave the Christ out of the Bible, and it becomes as dead as the Hebrew Talmud, which is the ablest writings of the ancient Hebrews not contained in the Bible. Over a book minus the Christ the atheists would ride in triumph. But the Bible is a desperate snag to such men, for it says: "The fool hath said in his heart, There is no God." The Bible says: "Thou shalt have no other gods before Me." The atheists's literature says: "Realize thyself." The Christ-Bible says: "In the beginning God created the heavens and the earth." The anti-Christ books say: "The mists began to revolve and evolved the universe." The Christ-Bible says: "God is a Spirit. The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." But the anti-Christ says: "If there is a God, I do not know it, and there is no way to find Him out." The Christ of the Bible taught that man is the special ward of the Father, and of divine solicitude, and for him all the universe exists. The anti-Christ makes "man an accident in the universe," dethroned from his proud pedestal by many scientific discoveries, having life in common with all other living things, brother to the beast and reptiles of the jungle and the creeping vermin.

The Glamour of Poetry

The most treacherous attempt to weaken the Bible and destroy its influence is found, perhaps, in spreading over it the glamour of poetry. It is surprising to what extent and by whom this is done. Charles A. Briggs, in one of his books, *The Ethical Teaching of Jesus,* tries to make it appear that Matthew, the foundation Gospel, was written in poetic couplets, and whatever could not be reduced to this fancied form was by him discarded.

Mr. Tyndall was inclined, in considering some of the difficult passages of the Scripture, to find a solution in the glamour of poetry. Said he: "If the soul were defined as a poetic rendering of that phenomenon which refuses the yoke of ordinary laws, I would not object." In the angelic enunciation, "Glory to God in the highest; on earth peace, good will towards men," he saw, not celestial reality, but "a most beautiful poem." He quotes Professor Virchow, the German, as saying: "The Book of Genesis has no voice in science . . . *It is a poem, not a scientific treatise*" (Italics his).

So, on the enemies of the Bible go, spreading the glamour of poetry over all they do not fancy when taken literally. This is the refuge of weakness, and the confession of it. If Genesis is poetry, Darwinism was doggerel of the poorest sort.

As anyone knows, much of the Bible was written in poetic form, and has been so translated of late. But nothing could more effectually meet the wishes of the enemies of the Bible than to allow that the most serious and substantial portions of the Bible were only poetry. If the camel's nose should be allowed to enter, how long would it be before the entire hump of skeptical hideousness would be seeming at home in the Holy of Holies?

True, in the Bible is found some of the most exalted and immortal poetry known. Still, fact is fact, and fancy is fancy. And the facts of the Sacred Scriptures are as eternal as life itself.

Atheistic Enemies

Today the greatest foe of the Bible is not science, but atheism. The recrudescence of atheism is seen in the recent organization of atheistic societies in many of the State Universities and other highly endowed schools. These take as their first and chief endeavor, not the accumulation of evidence that "God is dead," as Neitzsche proclaimed, but "the destruction of the Bible's influence and the influence of her ministers" (see *World's Work* for May, 1927).

Atheism wreaks its spite on God's Sacred Book. When the frantic French infidels tied the Bible to the tail of an ass to be dragged through the streets till its leaves were blown about by the wind, to be spit upon and trampled in the mud, it was not the ancient Hebrew writings they aimed to stab, but the Man Christ whom the Scriptures presented. Voltaire's slogan was, "Crush the Wretch," meaning Christ. When one chanced to mention the name of Jesus in his hearinig, he stormed out: "Never mention that name in my presence again!" But Voltaire's head was hardly cold before his infidel printing presses were used for printing the Bible for general distribution — the same much-hated Bible which tells of Christ and His redeeming love.

Let not the religious world be hoodwinked by the so-called "intellectuals" by their using such terms as "academic freedom," the "open mind," and "advanced learning," for in reality these are but a camouflage under which is coiled up the serpent of skepticism, posing as an innocent thing of beauty. The objections to the Bible have their roots in plain old unbelief dressed up in scientific terms, such as "agnosticism" and "modern science."

Higher Criticism

While higher criticism is "water that has passed under the bridge," it was, and still is a scholarly and sly attempt to weaken the Bible and destroy its influence in the world, thereby giving a stab at Christ. That battle was led by men who rejected Christ as their Messiah, and who made all possible attacks on His divine origin and virgin birth, His resurrection, and the miraculous element in His life and religion. To this Higher Criticism the ablest Hebrew scholars were committed, and the New Testament was the field of their strongest warfare. Why? Because this is the Book which sets forth the life and influence of Christ.

It is remarkable how many of the Protestant scholars fell into this trap, from a desire not to be behind in personal scholarship, perhaps. Still, higher criticism had brought forward some of the staunchest defenders of the faith, such as Sir William Ramsay, who has brought to light many facts testifyinig to the accuracy of the writing of Luke and Paul, and setting at rest many of the questions raised by the higher critics, which are derogatory to the Sacred Scriptures. Higher criticism leads directly to the overthrow of the Bible. Says Sir Robert Anderson:

> The effect of Higher Criticism is extremely grave. For it has destroyed the Bible in (some) homes, and the good old practice of family worship is going out. And

great national interests are involved. For who can doubt that the prosperity and power of nations of the earth are due to the influence of the Bible? Races of men who have been taught to think for themselves in matters of high moment naturally excel in every sphere of life. And more than this, no one who is trained in the fear of God will fail of his duty to his neighbor, but will prove himself a good citizen. But the dethroning of the Bible leads to the dethroning of God; . . . and the effect of this is seen in many ways to an extent well-fitted to cause anxiety for the future.*

**Fundamentals,* Vol. II, p. 84.

But why should one acquire such dislike for the Bible? If it were an imperfect human production and a false guide, such opposition would be expected. If it were false in fact and principle, surely its enemies ought to produce a better Bible. If human progress is all that its friends claim for it, men of the present generation are far in advance of men in the time of Moses and during the centuries when the Bible was being written; and by all means they should be able to write a much better Bible than this ancient volume. The challenge is here and now thrown out to the evolutionists, agnostice and atheists to cease denouncing the Bible until their wise men can produce a better one. Yes, a better God and Christ, with a better religion, so that the world may bound forward with true progress. But why have they not done so long ago? Echo answers "Why?"

A Creedless Christianity

Those "modernists," who write so glowingly about a "creedless religion" and the "spirit of Christ" need to pause and consider the real character of a creed and of Christ himself. A creed is but the expression of one's real thought and character, written or unwritten. And where was there ever a character who more firmly did this than Christ in God, in living the life of purity and love to His fellowmen, in humanity, and in Himself? His creed was but the expression of His life, and He stood firmly on the Scriptures and yielded Himself absolutely to the will of God. The whole miraculous element of the Biblical system was concentrated in His thought and life. He foretold His death and resurrection; and, upheld by this divine hope, He marched straight to the cross, fully confident that on the third day He would rise again. With what scant patience, therefore, does one bear with those men who claim that "belief in the resurrection is not essential!" Is it in keepinig with the "spirit of Christ" thus to play into the hands of His enemies, while claiming to be His faithful followers? The world cannot get away from that ancient proverb: "Oh, consistency, thou art a jewel!"

Is the Bible in a State of Flux?

Since Columbus, in trying to find the East by way of the West, stubbed his toe against the New World, mankind has been in motion. We call it progress; and men have come to think that all life is in a state of flux, like a flowing stream. Into this stream they would lug everything, even the eternal verities of God. They say, "The social customs, manner of thought and even science of the ancients have gone through a change or have been left behind, why go back to ancient Palestine for our spiritual Exemplar? A static Bible is all out of date."

But has the world outlived either the truth or the science of the ancients? Euclid's mathematics is as true today as when he wrote it. Moses' social law: "Thou shalt not kill . . . Thou shalt not lie . . . Thou shalt not steal," is as immortal as the moral nature of man. There are permanent principles in nature and in man which are the laws of God, and these can never be repealed while God remains the same.

Human thought and custom are mutable. It is best that they should be. But God's thoughts and laws are as fixed as the stars, nay, as God Himself. Without fixed principles in nature, there could be no science, and without fixed principles in religion, there could be no theology or permanent social system. All would be chaos. A creed is a settled religious principle. A religion without a creed is as a man without a backbone. To talk of outliving divine principles is to babble foolishly. God's principles are eternal, fixed, and the Bible is an exponent of them. So to talk of the Bible being in a state of "flux" is but to darken counsel by words without wisdom. We hold the Bible to be the Word of God, who is the same yesterday, today and forever.

* * *

"Every man is a missionary, now and forever, for good or for evil, whether he intends it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be."—*Dr. Chalmers.*

* * *

There can be no Church on earth for us unless we can put up with faulty church officials and members, and have the Divine Grace to think our own faults the greatest of all.—*Rev. George H. Lee.*

Similarities between the Exodus and the Apocalypse

By Frederick Erdman, D.D., Philadelphia, Pennsylvania

1. At the time of the Exodus the greatest political and religious powers were centered in one man, Pharoah. Gen. 41:44,45,57.

At the time of the apocalypse, the political and religious power of the world will be centered in one man, Anti-Christ. No man will be able "to buy or sell save he that hath the mark of the Beast." Rev. 13:17. "And all that dwell upon the earth shall worship Him." Rev. 13:8.

2. The chosen people under Pharoah had a period of protection and prosperity. Ex. 1:7.

The Laodicean church, the last of the "seven churches," will be "rich" and "have need of nothing." Rev. 3:17. There will be "a form of Godliness," but "men will be lovers of pleasure rather than lovers of God." 2 Tim. 3:1-5.

There will be Jews in Jerusalem and a Temple and sacrifices under the protection of Anti-Christ. Dan. 9:27. This will mean the time of greatest material prosperity and pride for the world.

3. This period was terminated by tribulation under the "Pharoah who knew not Joseph." Ex. 1:8-22.

Similarly Anti-Christ "will wear out the saints of the Most High" in the great tribulation. Dan. 7:25, 9-27, 12:1. "It was given unto him to make war with the Saints and to overcome them." Rev. 13:7.

4. The tribulation of Israel was terminated by the Lord's coming in the cloud of glory to deliver them and to punish their tormentors in his wrath.

The great tribulation will be terminated by the Lord's coming in the clouds in wrath against Anti-Christ and his followers, "To recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the revelation of the Lord Jesus from Heaven with the Angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ; who shall suffer punishment, even eternal destruction, from the face of the Lord and from the glory of His might, when He shall come to be glorified in His Saints." 2 Thes. 1:6-8. R. V.

Rev. 20:4-6, proves that the great tribulation precedes the rapturer, because it says that those who come out of the great tribulation will have part in the first Resurrection, and we know that the first Resurrection occurs at the rapture. 1 Thes. 4:16. Tribulation, sign time and second coming come in the same order in Matt. 24:29-31, in Rev. 6:9-17, as also in Matt. 13:24-27, and in Luke 21:25-28.

5. All true Israelites were "saved from the wrath," which fell on Pharoah and all his host. Ex. 11:7.

The Church also will be "saved from the wrath to come." 1 Thes. 1:10. Rom. 5:9. Tribulation comes from man. Christ said to His disciples, "In the world ye shall have tribulation" John 16:33. Wrath comes from God. It is God's punishment for those who persecute His followers.

6. The Israelites were saved through "the blood of the lamb." Ex. 12. Satan and Anti-Christ will be overcome by the "blood of the Lamb." Rev. 12:11.

7. Moses and Aaron were withstood by Jannes and Jambres who did lying wonders to deceive Pharoah and his followers. 2 Tim. 3:8.

The two witnesses in Rev. 11:2-13 correspond to Moses and Aaron, "These have the power to shut the heaven that it rain not." "They have power over the waters to turn them into blood and to smite the earth with every plague." The "two-horned beast," corresponds to Jannes and Jambres because "he doeth great signs," in the sight of the beast and "deceiveth them that dwell in the earth."

8. In Exodus 14:14, we read, "The Lord shall fight for you."

In Rev. 19:11-16, "The Word of God . . . treadeth the winepress of the fierceness and wrath of Almighty God."

9. The same cloud of glory meant deliverance for Israel and darkness and terror and wrath for the Egyptians. Ex. 13:21-22, and Ex. 14:24.

So also, as W. J. Erdman used to say, "there will be two phases, a blessed and a punitive" when the Lord comes to deliver His church from the tribulation and to pour out wrath upon the Anti-Christ and his followers. 2 Thes. 1:6-8. In the days of Nero the Christians naturally thought the Lord's coming was at hand because they were going through great tribulation. Likewise also in 2 Thes. 2:1-4, Paul warned the Christians who were suffering persecution, against believing that the day of the Lord could be present unless the Man of Sin had appeared "sitting in

the temple of God, showing himself that he is God."

The Lord will not come until after the coming of the signs of His coming.

Those who do not believe that Rev. 20:4-6, 2 Thes. 1:7 and other scriptures prove that the church will be in the great tribulation, will wish to prove that all these similarities are purely Jewish and that the church could not be contemporary with the Jews in the tribulation. However, we must remember that the Roman emperors persecuted both Jews and Christians because both denied their claims to deity and both gave allegiance to a heavenly king. Also in the days of the early church there were Christians, there were also "devout Jews as those who buried Stephen, those like Simeon Luke 2:25," "who waited for the consolation of Israel," and for "the restitution of all things spoken by the prophets since the world began." Acts 3:21.

There were also Jews ready to give allegiance to Herod (Herodians) or to say, "We have no king but Caesar." The 50th Psalm describes these two ever-present classes of Jews. There is therefore no reason to believe that there will not be at the time of the final siege of Jerusalem, similar classes of people in the world, Christians and devout Jews and also apostate Christians and Jews ready to give allegiance to the Man of Sin, the arch enemy of God and Christ.

10. There was an interval between the plagues, Pharoah being given a time for repentance. Ex. 8 to 11.

There will be intervals between the pouring out of the vials of wrath, "But they repenteth not of the works of their hands." Rev. 9:20, 16:9, 11.

11. The plagues of Egypt and the vials of wrath are somewhat similar. There were in Exodus and are in Revelation plagues of boils, locusts, hail, water turned to blood, darkness.

12. After deliverance comes "the Song of Moses," sung by the redeemed on the shore of the Red Sea. Ex. 15:1-19. In Rev. 15:3 we hear again the "Song of Moses and the Lamb," sung by the Sea of Glass, by those "who had gotten the victory over the Beast." As we often see in the scriptures, the Song of Moses has its complete fulfillment in Revelation. It is Type and Anti-Type.

Only those who had passed through the time when Israel was between the Red Sea and the hosts of Pharoah, could properly sing the Song of Moses. Similarly it is those "that came off victorious from the Beast," who will sing the Song of Moses and the Lamb. Rev. 15:2-4.

13. In Ex 15:15-16 Israel is called "The people which thou hast purchased."

In Rev. 14:4 we read of the followers of the Lamb who were "Purchased from among men."

14. The Israelites as a whole lost faith in God just before deliverance. Ex. 14:11.

Just before the Lord's return, His church will be apostate. 1 Tim. 4-1.

"In the latter times," 2 Tim. 3:1. "In the last days perilous times shall come." Men will say, "Where is the promise of His coming?" 2 Pet. 3:4. Christians will say, "My Lord delayeth His coming." Luke 12:45.

15. When redemption from Egypt was accomplished and the tabernacle was set up and the worship of God established, we read in Ex. 40:34, "Then the cloud covered the tent of meeting and the glory of Jehovah filled the tabernacle."

Similarly in Rev. 15:5-8, after the Song of Moses and the Lamb, we read, "The temple of the tabernacle of the testimony was filled with smoke from the glory of God and from His power."

16. The Lord's coming to deliver Israel is alluded to in all the later Hebrew scriptures as the great proof of His might and mercy and the proof that He is the only God. "He divided the waters before them to give Himself an everlasting name." Is. 63:12. The phrase "which brought thee out of the land of Egypt," occurs so often as to be considered a title of Jehovah. The attempt of rationalists to prove that the escape of Israel from Egypt was due to natural political and physical laws and forces is the greatest possible affront to the majesty and mercy of God.

When He comes "Whose right it is to reign," and sets up the "kingdom which shall never be moved," "all the tribes of the earth shall mourn because of His." "Then shall He speak unto them in His wrath and vex them in his sore displeasure." Ps. 2:5. The greatest sign of the apostacy of the church is the denial that there will be anything supernatural about the return of Christ to set up His kingdom.

Since the calling and deliverance of the church is heavenly, the church will be "caught up to meet the Lord in the air." 1 Thes. 4: 13-18. Whereas Israel, whose destiny is to be at the head of the nations of this world, is saved from impending destruction from Anti-Christ and His followers by the dividing of the Mount of Olives, just as formerly they

were saved through the dividing of the Red Sea. Zech. 14:4-5 .

17. In Ex. 15:18 we read "The Lord shall reign for ever and ever." This is finally fulfilled in Rev. 11:15. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

18. The Lord came to deliver Israel from tribulation because, as He said, "I have surely seen the affliction of my people and have heard their cry." Ex. 3:7.

The Lord will come to deliver the church, when the church prays with the Apostle John, "Come, Lord Jesus, come quickly." Rev. 22:2. As long as the Bride of Christ is satisfied witih political and social programs instead of the Bridegroom's coming, He will surely delay His coming.

19. The fulfillment of the promise made to Abraham, Gen. 15:12-21, was delayed out of mercy for the guilty, "for the iniquity of the Amorites is not yet full." The children of Israel had to wait 400 years before the Lord came to take them to the Promised Land. Ex. 12:40.

Christians have waited nearly 2,000 years for the fulfillment of all the New Testament promises about the return of Christ to take them to the Promised Land above. But in 2 Pet. 3:8-13 it is explained that Christians have waited only two days in the Lord's calendar. "One day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning His promise as some county slackness, but is longsuffered to you-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come. . . . What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring (hastening) the coming of the God."

20. "Jehovah (merely) looked forth upon the host of the Egyptians, through the pillar of fire and of cloud and discomforted the host of the Egyptians." Ex. 14:24.

Similarly we read in 2 Thes. 2:8 of the man of sin "whom the Lord will destroy with the brightness of His cominig and bring to nought by the manifestation of His coming." Literally by the epiphany of His parousia at the apocalypse of Christ. These three words used in the New Testament of Christ's second coming are all used in this section of scripture, of the same event.

21. It is a reason for encouragement to remember that all Israel was not destroyed by the tribulation through which they passed. We do not know how many thousands, even of children, perished in Egypt, but we do know that the people of Israel as a mighty host triumphantly reached the other side of the Red Sea.

Similarly the Church of Christ, as a whole, "shall be caught up to meet the Lord in the air," 1 Thes. 4:17, or as it says in Matt. 24: 29-31. "Immediately after the tribulation of those days," .. .. .. "He shall send forth His angels and they shall gather together His elect from the four winds, from one end of heaven to the other."

22. In the Old Testament the commandments and exhortations to Israel are based on the fact that Jehovah came down and delivered them "out of the Land of Egypt, out of the house of bondage," Ex. 20:2; Deut. 5:6; 7-8; Joshua 24:17.

Similarly in the New Testament Christians are exhorted to purity of life, patience in suffering and faithfulness in the Christian life in view of Christ's return in glory. "That we should live soberly, righteously and godly in this present world looking for the blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2:12-13. "And every man that hath this hope in him purifieth himself even as He is pure," 1 John 3:3; "Be patient until the coming of the Lord." James 5:7. See also Phil. 2:15-16; Col. 3-4; 1 John 2:28.

* * *

Inasmuch

A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, and pressed them to her heart and fell asleep. The train reached its destination. The father came in from the smoking car. At the sight of his little one lying peacefully with her head against the stranger and the roses in her hand, he said, with a voice full of feeling: "I am not a prayin' man, but the Lord's blessing rest on you for your kindness to my motherless bairn." The child roused as she was taken in her father's arms and said: "I've been in heaven, Pa; I've got some roses." There was a mist in other eyes than the father's, and more than one heard a divine voice saying: "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

* * *

An optimist is one who sets out to accomplish the impossible and does it, while the pessimist is telling why it can't be done.—*Dayton News.*

Choose and Stand By

By the Late David James Burrell, D.D.,LL.D., New York City

THE book of Ruth is a quiet little pastoral, only seventy-eight verses long, full of beauty but as modest as a violet in a garden of oriental plants.

It is related that when Dr. Johnson was in Paris in the early days of the Revolution, he was asked by a company of learned savants to produce what he regarded as the most perfect pastoral poem; and on reading to them this charming little story, he says they were filled with amazement, plying with him such questions as, "Where did you find it?" and "Pray who wrote it?" and "Why have we never seen it?"

It occurs like a parenthesis between the Books of Judges and Kings, where it furnishes a sidelight into the home life of Israel in troublous times. After pages on dreary pages of the confused sounds of war and garments rolled in blood—Ehud flying to the quarries with his red dagger, Gideon leading his three hundred against a helpless foe, Sampson shouting his hoarse battle cry, "I have slain them, heaps upon heaps a thousand men!"—we turn the leaf and suddenly find ourselves in an oasis of domestic life.

It recalls a thing that happened at Gettysburg, when a company of the artillery had ceased firing to let their battery cool and a song-sparrow perched on one of the smoking guns and began to sing a canticle of good will toward men.

The story is a melodrama in five scenes. The *dramatis personae* are: Elimelech, a prosperous man of Bethlehem; Naomi his wife; Mahlon and Chilion, their sons; Ruth and Orpah, daughters-in-law; and Boaz, a farmer.

Scene: first: A happy home at Bethlehem. There comes a time of famine in the land. The fields are temptingly green beyond Jordan. Elimelech decides to cross over with his family—a bad move, as the sequel shows.

Scene second: In the land of Moab. Plenty and to spare; but the people are worshipers of Chemosh the fire god. Mahlon and Chilion take Ruth and Orpah to wife from among the daughters of Moab. Elimelech dies and then both his sons, leaving the three women alone.

Scene third: On the heights of Jordan. Naomi has decided to return to her own country, and her daughters-in-law have come with her thus far. She urges them to go back among their own people rather than cast their lot with her in an alien land. The heart of Orpah turns homeward. She kisses Naomi and says farewell; but Ruth declines to go, saying, "Entreat me not to leave thee or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people and thy God my God."

Scene fourth: At Bethlehem. A sad homecoming. Naomi is met by her old friends and neighbors who, touched by the change that adversity had wrought in her, ask "Is this Naomi?" She answers, "Call me not Naomi, call me Mara, (that is, Bitterness,) for the Almighty hath dealt very bitterly with me." They settle down to a life of poverty.

Scene fifth: In the fields. Ruth is gleaning after the reapers. She has become the breadwinner, caring for her grief-stricken and querulous old mother-in-law. Boaz, the proprietor of the farm, meets her. It transpires that he is her nearest though a distant relative and, under the Jewish law, becomes her guardian or "daysman." In course of time he marries her: and her last appearance is as the mother of Obed, of whom it is written, "Obed begat Jesse, and Jesse begat David," and so on until the family-line ends a thousand years later at Bethlehem, where Mary sits crooning to the infant Jesus in her arms.

Now as to the motive or purpose of this pastoral. There must be one, since all Scripture is declared to be "profitable for doctrine, for reproof, for correction or for instruction in righteousness."

Was it intended to teach what Milton calls "the sweet uses of adversity?" If that were all, it would be enough: for "no affliction for the present seemeth to be joyous but only grievous, nevertheless in the end it worketh the peaceable fruits of righteousness to them that are exercised thereby," *i.e.,* to such as know how to make profitable use of it. Everything depends on that. Lord Byron had a club foot, and his whole life was soured and embittered by it. So had Sir Walter Scott: but it made him sweet and kindly and sympathetic toward all.

But the lesson of the little drama goes deeper. We shall find it in the character and conduct of Ruth herself. Why is it that such universal deference is paid to this modest maid who wielded no sword, spoke from no platform, and coveted no place in the praises of men?

The salient point of the whole narrative is reached on the heights of Jordan, where she decides to "cleave" not only to Naomi, but to Naomi's God. Let us write above that picture "Choose and Stand By": for all life's

issues, reaching out into the eternal aeons, are involved in two things, namely, decision and fidelity.

It was a great moment for Ruth when she stood thus at the crossways. Which should it be; God and she knew not what, or the pleasures of Moab? A thousand hands were beckoning her to former joys and fellowships, while off yonder to the West was the simple life with the hills of glory beyond it. Her mind was made up; "Whither thou goest I will go. The Lord do so to me and more also if aught but death part thee and me!"

We are reminded on every hand today that there is no trouble in the church. Of course there is and ever must be, so long as the wheat and tares grow together. The visible Church is not identical with the invisible church or Kingdom of Christ. It is not made up of good people but of people who are more or less sincerely trying to be. There are three kinds of members in it:

First, Christians; who believe in the Gospel of Christ and know why. It is the fashion nowadays to call them "fundamentalists." So be it: for "if the foundations be removed, what shall the righteous do?" There are some postulates of Christianity which are or should be settled at conversion once for all. The personality of God and the Incarnation of his beloved Son, the Atonement of the Cross, the Resurrection and the Life eternal, these and the like are not open questions. They were closed in the primal acceptance of Christ—closed against all reconsideration —signed and sealed forevermore with a yea and amen. "Let the dead past bury their dead." This is what is meant by the injunction "Therefore leaving the principles of the Gospel of Christ let us go on unto perfection." There is no room within the province of a Christian's faith for argument as to the virgin birth of Jesus, or the atoning power of His death, or His bodily resurrection, or His obvious approval of the Scriptures as the veritable word of God.

There is a time for those who propose to become American citizens to discuss *pro* and *contra* the principles which underlie our Government; but *not after they have taken the oath of loyalty.* Then and thenceforth their lives, their fortunes and their sacred honor are pledged to the maintenance of those principles. By the same token Christians who have entered into covenant with Christ as their Prophet, Priest and King are in honor estopped from reopening any question involved in His teaching. They are at liberty to expatriate themselves by withdrawal but not for a moment to remain in His Commonwealth while at odds with it. The King's word is final for those who are loyal to him.

But all in the Church are not Christians. There are anti-Christians to be reckoned with, and always have been; false prophets in ancient Israel; wolves in sheep's clothing in the apostolic Church; and the Trojan horse within the walls in our time. Count it not strange, therefore, if you hear a man in canonicals denying or explaining away the teachings of Christ. "The tares and the wheat," said the Master, "must grow together until the Great Day." No doubt they are stumbling blocks in the way of the unwary: and it was for this reason that Jesus said, "It were better for them if a millstone were hanged around their necks and they were drowned in the depths of the sea."

The trouble they make, however, would be inconsiderable were it not for a third class of Church-members who are spoken of by Paul as "ever learning yet never coming to a knowledge of the truth." In other words, they are not so fully decided as to the great verities of our religion that "the previous question" may not be called at any moment when an adverse voice suggests it. Their minds have never been "made up"; but are suspended, like Mohammed's coffin, and always dangling in mid-air. These are they who "let I dare not wait upon I would." They have landed in God's country but never left the beach nor burned their boats behind them. The result is, that whenever their courage is put to the test their cockade proves to be a mere white feather. This is because their "convictions" are simply impressions; which would be impossible were it not for mental reservations in their acceptance of Christ.

The original, unconditional, final choice once made, all the rest is *standing by.* Ruth's Covenant was kept. She did what she could in her small parish. Put yourself in her place, as the bread-winner for a complaining old mother-in-law; going out in the morning and returning at nightfall with only an apron-full of wheat to show for a weary day. But great was her reward if only in what the Romans called *mens conscia recti,* that is, in being true to herself.

All the world knows of Sir William Herschel and his adventures among the stars. He was knighted by George III as Royal Astronomer and granted a pension of two

hundred pounds a year. But who sounds the praises of his sister Caroline, who made many of his most notable discoveries from a little room in her observatory and, after a lonely life, passed on unwept, unhonored and unsung? What matters it, however; so long as there are two kind Eyes above that take note of all?

To choose; to mark out one's pathway and then hew to the line; to be true to one's self and to God as revealed in His beloved Son; this is the sum total of all that makes life worth living and the life beyond worth hoping for. A hundred years ago Hawaii was under the spell of the goddess Pele. Her temple was on a flaming mountain, whereon no woman's foot must tread under penalty of death. In vain did the missionaries preach against her. The spell must be broken. The call came to Kapiolani, a Christian girl of the princely line. On the morning of the annual feast she approached the sacred tree of Pele and boldly plucked a cluster of berries from it. The people watched to see her fall dead; but she turned, smiled upon them, and set her face toward the mountain path. Over fields of lava and crumbling cinders she climbed on until she reached the crag where the priests of Pele had their temple and where they stood uttering maledictions upon her. Again, the people looked to see her fall dead, but she turned and smiled upon them and climbed on. Upward they saw her pass, bearing in her hand the sacred berries and praying as she went. She neared the edge of the smoking crater, lifted the spray of berries and with the words, "I defy the wrath of Pele in the name of the Lord Jesus," she tossed it in! They looked to see her fall dead; but she turned and smiling began the descent. The spell of the goddess was broken: and the people came flocking to Christ, a nation in a day.

Decision and fidelity.—These are the shibboleths of power in the Christian life. *Wanted,* men and women who have chosen and propose to stand by!

Just a moment before we go. *Do you believe?* Have you made up your minds as to Christ and the great problems which He professed to settle for us? Have you made up your minds *about anything?* Or is the door still open for every wrangler who flings down the gauntlet to challenge your faith? If so, it behooves you to "do the first works" over again. One thing only is necessary for a Christian, to wit, unconditional surrender to Christ. "In hym ye ben fylled." Choose Him, and you have chosen every truth and precept involved in loyalty to Him. All's well if you can say "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." If so, in the name of truth and loyalty, *stand by.*

Is this a far-fetched lesson from the simple story of Ruth? It is the sequel of every faithful life. A thousand years may pass before, like her, you shall hear the angels singing in the fields where now you toil; but God's word is never broken; He that goeth forth to sow, to reap or only patiently to glean, "shall doubtless come again with rejoicing, bringing his sheaves with him."

An Aeroplane View of the Heavens

By August Ernest Wendt, Kansas City, Kansas

NO doubt the two foremost topics of the day are "Lindbergh" and the "Comets." Thirteen comets passed within twenty million miles of the earth in June. As for Lindbergh, one is reminded of the fabulous creature that hopped the moon, for certainly he accomplished the impossible. Appropriate tributes cannot be too lavishly showered upon him. He is deserving of the honors which the world has to offer. Our purpose here, however, is not to discuss "Lindbergh" in general nor comets in particular, but rather to take an aeroplane view of the field through which some of these comets passed. For our airdome we will select the Ancient Zodiac.

The Zodiac

The Zodiac is an imaginary belt in the heavens in the middle of which is the path of the sun or ecliptic. The word "Zodiac" means "a way," according to a Hebrew primitive root. It denotes the way or path the sun takes, which is approximately the Equator of the heavens. This circle is divided into twelve parts, and the sun appears to move each month through one of them. These twelve parts have been preserved from the very earliest times by means of pictures and names. These pictures are arbitrary, to be sure, but they have been handed down to us for conveniences, in order that the stars associated with each might be identified and that

they might be remembered and handed down to the coming generations. According to the late eminent astronomer, Edward J. Cooper, "Coma," one of these representations, is at least 4,000 years old. As there were four sides to the camp of the twelve tribes of Israel, so there are four quarters to the Zodiac. Altogether, there are forty-eight star pictures divided into twelve parts called signs, and each sign consists of four constellations. The builders of the tower of Babel sought to preserve these signs. E. W. Bullinger, D.D., of London, declares that the text "whose top may reach unto heaven," should read, "and his top with the heavens"—with the picture and the stars —a representation of the heavens. History and tradition discloses the fact that the twelve signs are the same as to meaning and as to order in all the ancient nations of the world. The Chinese, Chaldeans and Egyptian records "go back to more than 2,000 years B.C."

The Design

The chart of the heavens is as clearly defined as the geography of the earth. "This order, beauty and harmony of our system which have been explained on exact mathematical principles," says Chas. T. Burton, D.D. L.L.D., of Eugene Bible University, Eugene, Oregon, "will ever continue to be so many arguments in favor of design. Job, one of the ancient astronomers, seemed to appreciate the fact that the heavens were built after a plan. "By His spirit," he declared, "He hath garnished the heavens." This word "garnished" is pregnant with meaning, and suggests the main characteristics of this design. It means "to ornament, adorn, decorate or beautify," as a simple glance at the starry sky will demonstrate. The word also conveys the idea of order, harmony or system, and science gives substantial support to this. The word "garnished" further reveals a sense of warning as in prophecy. Our word "garnishee" is derived from garnish, and means an order to pay as the court directs.

In the orderly arrangement of the heavens, therefore, we have emblazoned a canopy of symbols setting forth a divinely inspired revelation, and the Psalmist says that "there is no speech nor language where their voice is not heard." This language is the child language, and one should not be surprised if the story of the garnished heavens is in happy agreement with the written Word. The prophet Jeremiah said, "He hath stretched out the heavens by His discretion" (or understanding). The message of the starry art gallery, which has been featured with divine fingers, perhaps was once as successfully deciphered as was the writing of the finger of God upon the table of stone. "The more ancient and more knowing people regarded them as divine in source and sacred in significance. Even Greece and Rome never could separate them from their worship, their gods and their hopes of futurity, while some of their best authors devoutly referred to them as divine." It is in this sacred field that the unlucky number of comets for June played "hide-and-go-seek."

Clock-like Clearness

"Men who lived almost a thousand years," said the late Joseph A. Seiss, D.D., L.L.D., "men with powers of vision that lasted undimmed through nearly a decade of centuries; men with minds in much closer communion than ours with the infinite and eternal intelligence, have employed themselves, helped, as they were, by the Great Maker's Spirit, in observing, classifying, grouping, and designating these starry worlds, assigning them their names, marking their courses and, making them the bearers of wisdom, the dearest the most precious ever made known to man." "As men can find a way through the most intricate musical composition," continues Dr. Seiss, "through a great poem, through a sublime oration, and through the plans and ideas of the most complicated specimen of mechanism of architecture, so may we find our way through the starry heavens, and mostly tell where we are, what we are contemplating, what relation part bears to part, and read from these glorious luminaries as we would read from the face of a clock or from the placements of the letters of the alphabet."

Virgo Left Behind

The first dim splotches of Pons-Winnecke's comet were discovered at the Yerkes Observatory at Chicago, March 3, 1927. At that time it was seen in the constellation of Bootes near the bright star, Arcturus. There are possibly not less than 17,500,000 comets belonging to the solar system, but only a limited number are visible to the naked eye as they flip their tail in due respect while shooting out of sight of the earth. Some are jerked about by the law of gravitation, and sometimes over uncharted journeys, at a rate ranging from eight miles to two hundred miles per second. Others, again, "travel in succession along nearly the same orbits at intervals of only a few months or years."

On the other hand, some are attracted by other great suns and go on a jaunt for perhaps millions of years. Professor Charles A. Young,

in his manual of astronomy, says: "They come to us with just the velocity they would have if falling towards the sun from an enormous distance, and they leave the system with a velocity which, if no force but the sun's attraction acts upon them, will carry them away to an infinite distance, or until they encounter the attraction of some other sun. Their motions are just what might be expected of ponderable masses moving in empty space between the stars under the law of gravitation."

Chambers, an English astronomer, says: "It may be taken as a fact (not as a rule) that a bright and conspicuous comet comes about once in ten years, and a very remarkable comet every thirty years." Pons-Winnecke's Comet, which passed for review for three hours beginning at midnight June 26th, paid us a visit six years ago, but did not come near enough to be seen with the naked eye.

Dashes At Arcturus

The famous approaching comet which was seen last March near Arcturus, a star of the first magnitude in the constellation of Bootes, was then in the sign of Virgo. Arcturus is conceded to be the Monarch of the heavens, 960 trillion miles distant. It is many times the size of the sun, and is moving at the rate of 300,000 miles per hour. The sun is 1,200,000 times larger than the earth and Arcturus "so many times larger than the sun."

Jehovah must have smiled when he said to Job, "Cans't thou guide Arcturus, with his sons?" This raises the natural question as to who named Arcturus and other well-known stars. Let the Psalmist answer: "He telleth the number of the stars and calleth them all by their names." Isaiah, too, throws light on this mystery when he asserts, He "bringeth out their hosts by number; He calleth them all by names."

The Sign of Virgo

Since we have made the acquaintance of Arcturus, we should also meet the other members of Virgo's family. Arcturus is in the constellation of Bootes, one of the groups in the sign of Virgo. Virgo is the head of this family circle. This is a picture of a woman with a branch in her right hand and ears of corn in her left hand. "The name of this sign in the Hebrew," says Bullinger, "is Bethulah, which means a Virgin, and in the Arabic a branch." Aratus sang:

"Beneath Bootes' feet the virgin seek,
Who carries in her hand a glittering spike.
Over her shoulder there revolves a star in the right wing superlatively bright."

This reminds us of the one who, according to the sacred writings, is born of a virgin and is called "A Branch." The prophet Jeremiah speaks of him as "a righteous branch—a King." Zechariah says, "Behold I will bring forth my servant, the Branch," and again, "Behold the man whose name is the Branch." Isaiah describes him as the "Branch of Jehovah."

Surely one need not stretch the imagination to see here a picture of the mother of the Messiah. Virginity and motherhood have been ascribed to her by stories, traditions and myths. The ear of corn speaks of the "promised seed, the seed of the woman." In Como the picture becomes more complete. The seed in the hand of the virgin is now a son in the lap of Como. Como means "The Desired"—in beautiful agreement with the "Desire of all nations" who should come, according to Haggai. Albumazar, the great Arabian astronomer of the eighth century, speaks of the young woman as a virgin nourishing an infant boy having a Hebrew name, called "Jesu," which in Greek is called "Christos." Shakespeare speaks of an arrow that was shot up to heaven to the "Good boy in Virgo's lap."

Centaurus

We should notice also Centaurus, a being with two natures, also a member of Virgo's family. This constellation is just over the cross which speaks of death. According to the most accomplished Orientalist, the word "Centaurus" means "the despised." This constellation is visible in the far South during the month of May. Alpha, the nearest star to our solar system, is in this constellation. Its distance is twenty-five trillion miles or four and one-half light years. Arcturus is 160 light years distant. The brightest star is in the horses front foot, marking him as one "which was, which is, and which is to come." The name of the star is "Toliman," which means "the heretofore and the hereafter." The two-fold nature again suggests the "God-man." He is seen in the act of destroying his enemies.

With the Comet in June

We will now hasten to leave the comet's winter resort and take a few motion pictures of his summer playground. We will fly a straight course and snap a few flash-lights along the way.

The Sign of Scorpio

The original word for Scorpio means in the Hebrew, "the conflict or war." In the Coptic it stands for "the attack of the enemy," and in Arabic, "wounding him that cometh." Antares, the brightest star in the heart, means "wounding." Here is the deadly enemy that

incites conflict against the woman's son, who is destined to destroy the works of the devil, the dragon, that old serpent called the devil, and Satan, which deceiveth the whole world."

Serpens

The associated constellation in the sign of Scorpio vividly describes this struggle between the serpent and the seed of the woman. Scorpio pierces the heel, while Serpens tries to seize the crown. But Paul assures us that "the God of peace shall bruise Satan under your heel shortly."

Hercules

The mighty man himself is also present in this sign. He lifts his heel as if he were wounded, while the other foot is directly over the dragon's head to crush it. His name means the mighty man, the strong one who cometh. Aratus says, "His right foot is planted on the coiled dragon's head," while the Psalmist prophesies, "Thou shalt tread upon the lion and the adder. The young lion and the dragon shalt thou trample under foot." In this sign we find the original of all legends and myths concerning the serpent and his destroyer. "It has been estimated," says Burton, "that this cluster of stars is 558,000 millions of miles in diameter, and 65 light years from our solar system. At the Harvard Observatory 724 stars have been counted outside the Nucleus." Both Scorpio and Hercules are visible in July.

Sign of Capricornus

To continue our course on a straight line, we come upon Al Tair, the bright star of Aquilo in the sign of Capricornus. Pons-Winnecke's Comet was near this star on June 26th. In this picture we have the reward as a result of the conflict just described in the sign of Scorpio. The blessing is objective, not subjective, for "He was wounded for our transgressions." Aquilla belongs to this sign, and in this Eagle's neck is found Al Tair, a bright star of the first magnitude, which means "the wounding."

Sagitta, the Arrow, also belongs to this sign. It is the arrow shot forth by an invisible hand for it is declared that this coming one is to be "stricken of God, and afflicted."

The third member of this sign is "Delphinus." The outstandinig characteristics of the Dolphin is its behaviour in the water. It rises and leaps and springs out of the sea. It signifies the dead one rising again. This constellation has eighteen stars. Ten stands for perfect order, and so in rising again "every man in his own order." Eight is the resurrection number. So the believing world may now say, "O death, where is thy sting? O grave where is thy victory?" This is pictured in the Dolphin — the most sacred and honored of fishes. All the world is looking for a great deliverer, and it is significant to note that the comet, at its nearest point to the earth, should appear in this sign which speaks of blessing attained. The coming One is the Messiah;; not this Comet, but Christ.

The Circle Completes Virgo and Leo

We would not be fair to our passengers if we did not bring them back to the starting-point. On our return, however, we will bend a little to the left and fly straight for "Regulus" in Leo, who is about to descend upon the great serpent to crush it. Regulus is a most interesting star. The name means "treading under foot." It was discovered by Babylonian astronomers 4,000 years ago and gives out 1,000 times more light than our sun. "Regulus is really a great telescopic triple," says Burton. "While the naked eye can see only one star, the telescope resolves it into three great suns."

This strongly suggests the Trinity. The Hebrew word for Leo means "hunting down his prey." Denebala, the star in the tail, means "The Judge who cometh." Clearly this speaks of the Lion of the Tribe of Judah. Isaiah says, "The Lord shall go forth as a mighty man. He shall stir up jealousy like a man of war. He shall cry yea! He shall prevail against his enemies."

The Sphinx Solved

The Sphinx, a mythical monster having the head of a woman and the body of a lion, is an ancient witness to the truth that the circle begins with Virgo and ends with Leo. The Greek word for Sphinx means "to bind closely together," and in a temple in Egypt a Sphinx is actually placed between the signs Virgo and Leo. The constellations of Hydra (the serpent), Crater (the cup) and Corvus (the Raven) complete the groups of the sign of Leo. These represent the final conflict, and destruction of the serpent, which is accomplished by the Lion of the Tribe of Judah—the seed of the woman. The cup pictures "the cup of His indignation."

It is this unlucky cup with thirteen stars that promises a "rain of snares, fire and brimstone and a horrible tempest," according to the Psalmist. Perhaps the thirteen comets are announcing its near approach. Corvus the Raven completes the picture of the destruction of the serpent and the wicked.

It is the final scene of the breaking up of the enemy. David said to the giant, "I will

smite thee, and take thy head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth." "The natural grouping of the stars," said Moulton, in his text on astronomy, "was observed in prehistoric times by primitive and child-like people who imagined their stars formed outlines of various living creatures and who often wove about them the most fantastic romances."

Misinformation about the Flood

By Professor George McCready Price, M.A., Watford, Herts, England

THE following question recently appeared in the New York *Herald Tribune*. The answer also appended was written by Dr. S. Parkes Cadman, whom my readers will recognize as one of the leading broadcasters in the interests of Modernism. The question is in italics; Dr. Cadman's answer follows:

Do you believe that there was a flood as related in the Book of Genesis which covered the whole globe and destroyed all life except one family in an ark?

There was not sufficient water available to cover the whole globe at one time to the summits of its loftiest mountains, and had enough water been added for this purpose its extra weight would have seriously disturbed our planet's place in space and probably have deflected it from its orbit.

The Genesis account of the Flood is one among several others then extant which embodied a widespread primitive tradition. It should be read from the viewpoint of those primeval races to whom the larger part of the earth's surface was an absolutely unknown realm. Hence their world was an exceedingly restricted area bounded by their pastoral migrations.

The actual origin of the tradition was probably a dreadful local inundation which vividly impressed the contemporary imagination. Those who escaped its ravages were grateful to heaven for their deliverance, and the rainbow which signified the end of the hurricane was to their simple faith a token of providential intervention.

Interpreted on these lines, Noah's adventure should not create any serious difficulty in your mind. He had foreseen the catastrophe and his arrangements to overcome it made him famous among its survivors. The highly poetical tendencies of the time embellished the narrative as we have it.

It may be worth our while to consider briefly what light the discoveries of modern science can throw upon this subject. It certainly is sad enough for Dr. Cadman to treat the Bible narrative in this lofty way, absolutely ignoring all idea that it is an inspired record of an actual event. But I may well permit some theologian to deal with that phase of the matter. What I am concerned with here is that, in his very first sentence, Dr. Cadman makes a categorical statement purporting to be a scientific fact, that a universal flood was utterly impossible, because, forsooth, as he blandly declares, "there was not sufficient water available to cover the whole globe at one time to the summits of its loftiest mountains."

Let us see what a little real science has to say about this subject.

The oceans of our globe cover about 137,000,000 square miles, which is nearly 70 per cent. of the entire surface of the earth. About 59,870,000 square miles is dry land; which is slightly over 30 per cent. The average depth of the ocean is about 13,000 feet, while the average height of the land is only about 3,200 feet. Hence the ocean on the average is about 5.6 times as deep as the land is high; and as the ocean surface is about 3.8 times that of the land, it follows that *there is about 15.6 times as much water below the sea level as there is dry land above it.* Accordingly, if all the present dry land should sink beneath the ocean level, the water would be raised only about 650 feet, or only slightly more than ten or twelve times the height to which the tide sometimes rises in the Bay of Fundy at the present day.

Furthermore, if all the present inequalities of the globe were smoothed out flat, so that all the solid part would be of uniform level, the globe would be completely covered by the waters to a uniform depth of about 9,000 feet, which is about 1.56 miles.

As Dr. L. V. Pirsson expresses it, "If a ball three feet in diameter were dipped into water, and withdrawn, the film of wetness adhering to it like a skin of varnish, would represent the ocean" (Textbook, p. 910).

One more comparison will help my readers to understand the relative proportion of land and water. If we should draw on a blackboard a circle representing the earth on the scale of an inch to 100 miles, the circle would be 79 inches in diameter. Now on such a circle, the height of Mount Everest would be a very slight irregularity, .055 of an inch in height, while the extreme depth of the ocean would be represented by a corresponding depression .06 of an inch in depth.

From all this it is quite evident that Dr. Cadman was treading on very unfamiliar

ground when he asserted that there is not sufficient water available to cover the whole globe at one time. I admit that this sort of teaching used to be quite common a few decades ago when Dr. Cadman went to school. In this respect, as in so many others, the Modernists are simply living on the scientific traditions of a past generation. There would be no particular harm for them to sleep on under the impression that this pseudo-science of a generation ago was quite in accord with their views of theology, if it were not for the fact that they still pose as the teachers of the public on scientific questions as well as on theological ones. As it is, they become false guides, deceptive signboards, deluding and misleading the public. And this misinformation becomes all the more deplorable when it is used, as Dr. Cardman uses it, to break down confidence in those narratives of actual fact which are recorded in the Bible and which are as much a part of the inspired record as are the narratives of the crucifixion and the resurrection.

In view of the facts and figures given above, what a very slight disturbance of the earth's equilibrium would be required to spill the waters of the ocean all over the lands, producinig by these gigantic tidal inundations just such deposits of materials from the deep sea alternately with other deposits from the dry land, as we find on every continent and in almost every mountain range on earth where the stratified rocks appear.

And my readers may rest assured that every objection of the Modernist to the facts recorded in the Old Testament is capable of just as complete and conclusive an answer in the light of modern scientific discovery.

The facts are that Dr. Cadman and his evolutionary crowd are living on the sciences of a by-gone generation. Theirs is an out-of-date science, but all the more dangerous today because the supposed facts of a generation ago are still being trumpeted over the land as proof that the Bible is wrong. If the evolutionists would only bring their science up-to-date, they could have nothing to object to in the early chapters of the Bible.

The Virgin Birth

By I. M. Haldeman, D.D., New York City

DOES it make any difference who was the father of Jesus?

There are those who say it does not.

There are even preachers in the pulpit who say it does not.

I affirm it does.

I affirm it makes a difference as wide as eternity.

If our Lord Jesus Christ were begotten by a human father,—as Joseph protested he was not that father, then *Jesus was born of a mother stained with the sin of unchastity.*

If our Lord Jesus Christ were begotten by a natural father, and that father was not Joseph,—as Mary was betrothed to him, and in the eye of the law as solemnly bound as a married woman, in giving birth to *Jesus she became as guilty as a wife who breaks her marriage vow.*

If Jesus were begotten by a natural father; as that father was not Joseph; as that natural father has never been known,—then Jesus was begotten by an unknown father of an unmarried woman; as the child of an unmarried woman and unknown father is both illegitimate and bastard, He whom we call the Son of God entered the world with the bar sinister of His mother's unchastity and faithlessness stamped with the seal of an unknown father's cowardice, and stands before men as *an illegitimate and bastard son, having no legal or decent right to live.*

If our Lord Jesus Christ were begotten by a natural father; as personality comes not from the mother, but from the father (Heb. 7:9, 10)—He was the seed of the man and not the seed of the woman. If He were not the seed of the woman, the promise made at Eden's gate that such a seed should bruise the serpent's head has never been fulfilled; and whatever else Jesus of Nazareth may be, He is not that seed.

If our Lord Jesus Christ were begotten by a natural father; if, as is true, personality comes from the father, the personality of Jesus was natural. If He were a natural person, He was not God. If He were not God (and since forgiveness of sin belongs only to God) He had no right to forgive sin. He had no right to make Himself the object of faith and the issue of salvation. As He claimed the right to forgive sin and to consign to eternal wrath all who did not believe in Him, He was either a wanton deceiver or a blindly deceived man. In either case, as mental weakling or moral

degenerate, He would stand outside the category of a Redeemer and Savior of men.

* * * *

If our Lord Jesus Christ were not begotten by God the Father of the very seed of the woman; if the act of God were not an absolute generative act; if the generative act were that of a natural man and the conception wholly natural, our Lord Jesus Christ is reduced to the level of a merely natural man. If He were a natural man; if He were not true and real God; if He were not God of God, very God of very God, God the Son as well as Son of God, *He was not the second person of the Trinity.* If He were not the second person of the Trinity the question may be asked:

Who is the second person of the Trinity?

To this, under the circumstances, there can be only one answer:

No one is.

There is no second person of the Trinity.

If there be no second person of the Trinity —there is no Trinity.

Thus, *if Jesus of Nazareth had only a natural father, the doctrine of a triune God,* the doctrine that God subsists as three distinct persons in one undivided substance or being, *falls to the ground, and the Church is landed into the front yard of open Unitarianism.*

* * * *

If our Lord Jesus Christ were begotten by a natural father; if as the son of such a father His personality was only natural; as a natural person is not infinite; as only an infinite person can atone to an infinite person; as only God can satisfy the law, the government and being of God; and since our Lord (as begotten by a natural father) could not be God, and was no more at any time than a finite person. He could not offer atonement to God. If, therefore, the father of Jesus were a natural man, *the death of our Lord on the cross was not an atoning sacrifice.*

This is true upon the side of His personality.

It is true upon the side of His humanity.

It is true in this wise:

To be an acceptable victim for sacrifice, to fill the function of a substitute, our Lord Jesus Christ must be free from the penalty of sin. To be free from the penalty of sin He must be sinless, not only in deed, but in essence and nature. A sinless humanity can be produced only from a sinless father; but, if our Lord Jesus Christ were begotten by a natural man, He was begotten by a sinful father. If He were begotten by a sinful father, He inherited His sinful nature. He would have sin in Him. He would be under the penalty of sin. Under the penalty of sin, He could neither be a substitute for sinners, nor yet a sacrifice for sin.

* * * *

If it could be proven that Jesus had a natural father (and as the son of such a father could die neither as a substitute nor sacrifice), it would be plainly proven that the cross was a bloody, brutal, barbarous, useless and excuseless murder, without the basis of a single principle, without profit to man, and without glory to God.

If our Lord Jesus Christ were begotten by a human father; if as a natural son, with a natural personality and a nature of sin, He could not offer an atoning sacrifice, nor act as a substitute, it would be evident, since God alone can raise the dead, *in failing to be true and actual God, He could not fulfill His own promise that after laying down His life He would take it up again;* it would be evident He could not of Himself raise Himself from the dead. And, further, as God the Father is said to have raised Him, and the Holy Spirit is said to have raised Him, and it is said He should raise Himself; and the Father and the Spirit are represented as co-operating with the personal power of the Son to raise Himself, since He was a natural man and not God, He could not co-operate with the Father and the Spirit in a supernatural act; and as His failure so to co-operate would break down the Scripture doctrine of the invariable co-ordination of the Trinity—resurrection could not take place—*He never was raised from the dead.*

If Jesus our Lord had only a natural father, the Trinity, as already shown, does not exist. All therefore that is predicated of the Trinity as such utterly fails, and there is no honest evidential warrant for believing in the ordained, consummative work of the Trinity; that is to say, the resurrection of Jesus of Nazareth as the thus declared Son of God.

If Jesus had only a natural father, the logical consequence of His natural sonship vitiates any pretended evidence that He is alive today. Immortality has not been brought to light, and we stand on the edge of the grave with only night and silence.

* * * *

It makes a great difference who was the father of Jesus!

If God the Father did not stoop down from heaven, and in prime accord with the Son as His verbal and eternal expression, and through the co-ordinate and covenant operation of the Holy Spirit take hold on a cell or seed of the Virgin Mary, creating a new and distinct human nature, which the Son of God took into union with Himself, becoming a

unique being with two natures, human and divine in one body and with one personality forever, then *the whole foundation and fabric of Christianity as set forth in the New Testament is completely overthrown.*

The men who deny the virgin birth; who do so that they may the more easily be delivered from carrying the baggage of the miraculous; who shift the fatherhood of Jesus from the eternal God to the act of some unknown and sinful man, are paying a dear price for their jaunty endeavor to accommodate the supernaturalism of Christianity to the poverty-smitten weakness of their own faith, and the noisy clamor of an unbelieving, spiritually ignorant, and scoffing world.

Two Objections to the Virgin Birth

THE doctrine of the virgin birth of our Lord has been discussed so much that it may become wearisome to some people; yet there are certain facts in its favor that may not have been presented as fully as they deserve.

Let us consider, first the objection that it was "a biological miracle." So says Dr. Fosdick. Have those who are influenced by this reflected how far-reaching and destructive that objection would be if it were accepted as valid and decisive? Think how many other Biblical miracles would have to be rejected on the same ground. The origin of life itiself was a marvelous miracle. When God said, "Let the earth bring forth grass," that was a biological miracle, for it was the beginning of life on the earth. Not a single instance of spontaneous generation has ever been discovered by science, but, so far as the most intense research has gone, the law of biogenesis is regnant the world over. When the waters brought forth "the moving creature that hath life, and fowls that may fly above the earth in the open firmament of heaven," what a biological miracle was that! The higher animals that were afterward brought forth, or "created," must all have been biological miracles, for there is no proof at hand of the transmutation of one species into another; the law of persistency of type everywhere holds the field.

And there was man; according to the plain Biblical account, God formed his body from the soil, and then breathed into the nostrils the breath of life, and man became a living soul or being. What a marvelous biological miracle! If men reject the virgin birth on the ground of its being a biological miracle, they must, by the same token, discard the Biblical account of the origin of the human family. Then how, why, and whence came man? Since empirical evidence of man's descent from a bestial stock is wanting, his origin is wrapped in impenetrable obscurity if the Genesis narrative is not true.

Let us go farther into the Bible. The conception of Isaac after Abraham and Sarah were beyond the procreative age was a biological miracle. So were the conception and birth of Samuel. When God, in response to Elijah's prayer, restored the widow's little son to life, that was another biological miracle. No less supernatural was the restoration of the Shunammite's son through the intercession of Elisha. The transfiguration of Elijah, so that he ascended to heaven without seeing death, was a miracle in the realm of biology.

In the conception of John the Baptist God again entered supernaturally into the sphere of life, for the record says that Elisabeth was barren. The raising of Lazarus and the son of the widow of Nain by our Lord were both biological miracles, proving that Christ was master in the realm of physical life as well as of spiritual life. And what shall be said of the bodily resurrection of our Lord himself? Here was a biological miracle of the first order. Here was displayed miraculous power over both death and life. This miracle could have been performed only by the God of all things, the God who knows all about the mysteries of protoplasm and living cells and their wonderful processes. Only the God who first created life can restore it when once it has departed from the human frame.

Do objectors to the virgin birth of Christ realize the serious logical consequeneces of their denial? If this doctrine is to be thrown away because it implies a biological miracle, then every other miracle of the Bible that involves the principle of vitality must also go. What a fatal shredding of the Bible such a view would require!

Nor is that all. A biological miracle is no more wonderful, and hence no more difficult to accept, than any other miracle. The creation of the primordial material of which the universe is composed was just as great a miracle as the creation of life, the raising of the dead, and the conception of Christ by the Holy Spirit. If you can accept any of the

miracles of the Bible, you can accept the miracle of the virgin birth. Indeed, there are many more obvious reasons for believing that our Lord was miraculously conceived than there are for believing in some of the other Biblical wonders and signs, although, of course, all of them are equally and inviolably true.

But the Modernist entangles himself in another serious difficulty. Does he believe in the sinlessness of Christ? Does he believe that our Lord was born sinless? If so, that was a biological miracle! All men are conceived and born in sin—Christ excepted—according to Biblical theology. If Christ was naturally engendered, then his parents' natural depravity was transmitted to him, and he was a sinner, and therefore could not have been the world's true example, teacher, or Saviour—unless a biological miracle was performed to prevent the transmission of original sin.

Much is made by the Modernists of the argument *ex silentia*, "from silence." Only Matthew and Luke tell of the virgin birth; little is made of it elsewhere in the New Testament; therefore, they say, it is not to be regarded as essential, and may be rejected without peril to the Christian faith. So runs the argument of the Modernists.

Do they realize the seriousness of such a position? Many cardinal facts of Christianity are mentioned only a few times in the New Testament. Matthew alone tells us of the visit of the Wise-men from the east at the nativity of Christ. Must that beautiful story, with all that has been said, written, and sung in history about "the Star of Bethlehem," be rejected as apochryphal because only one New Testament writer mentions it? Luke is the only evangelist who describes the annunciation and birth of John the Baptist, and no subsequent writer mentions these events. Are they to be rejected on that account? The beautiful story of the angels and the shepherds on the first Christmas night is told only by Luke, and is not referred to by any New Testament writer afterward. Must it, too, be cast away? God forbid! Many of the most precious sayings of Christ in his great Sermon on the Mount are recorded only by Matthew. Must we conclude that they are not authentic because they are not given elsewhere? The parables of the lost sheep, the lost coin, and the prodigal son are recorded only by Luke. John, Paul, and Peter do not refer to them. Is doubt therefore to be cast upon these classic parables of our Lord?

John is the only evangelist who tells us that "in the beginning was the Word, and the Word was with God, and the Word was God .. .. .. and the Word became flesh." John alone cites many of the most precious teachings of our Lord that have become vital elements in the Christian religion and hope, such as, "God so loved the world," "In my Father's house are many mansions." "I will not leave you desolate; I will come to you," "The Spirit will guide you into all truth," and many more. Are all these lacking in validation because Paul, Peter and James do not cite or repeat them? And there is that wonderful passage about our Lord's humility and condescension in washing the disciples' feet, mentioned only by John—must that also be thrown into the discard? And in only one place in the New Testament (Matt. 11:23), do we find Christ's sweet and comforting words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Let the Modernists reflect solemnly and prayerfully over the sore havoc they will make of God's holy Word and blessed plan of redeeming grace by their arguments from silence. No wonder true believers are aroused, and feel constrained to contend earnestly for the faith!

Another matter is very serious. If Christ was humanly conceived, he was only a human person; therefore he could not have been the God-Man; there could have been no divine incarnation, but only a mystical union with the divine Word, such as all regenerated persons experience. The only way in which a true divine incarnation could have been effected was for the divine Person of the Son to permit himself, in uttermost love, condescension, and self-surrender, to be ensphered by the Holy Spirit in human nature in a virgin, and then function in and through the human naturer he had thus assumed. If the gracious event took place in that way, it was a real divine incarnation. Then indeed and in truth we have "the Logos become flesh," "Immnauel, God with us," "God manifest in the flesh," "God blessed forevermore"; the glorious God-Man, the only efficient and sufficient Saviour of a lost and ruined world.

It should be remembered that denial of the virgin birth is not new or modern. It was rejected by the Gnostics in the early days of Christianity. The ancient infidels, Celsus, Porphyry, and Lucian, scorned it. It was one of the chief doctrines attacked and ridiculed by Voltaire, Rousseau, D'Alembert, Bolingbroke, Bradlaugh, and Paine. And all of them rejected it on account of its supernatural character, just as do the Modernists today.—*S. S. Times.*

THE SANCTUARY

Redemptive Energies

By the Late William H. Bates, D.D., Greeley, Colorado

Wherefore gird up the loins of your mind, be sober, and hope to the end . . . forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers . . . But with the precious blood of Christ, as of a lamb, without blemish and without spot.—1 Peter 1:13,18,19.

IN its exterior aspect, our text, as also the chapter from which it is taken, well illustrates a great fact of Scripture, that doctrine is in order to practice.

Perhaps no New Testament writer has set forth so much of doctrine as Paul; yet there is hardly any other so abundant in the inculcation of Christian activity as he. What a doctrinal book is the Epistle to the Romans; yet, the last third of it is devoted to exhortation to duties. The Epistle to the Hebrews is as methodical as a modern discourse; each point contains in itself not only a doctrinal statement, but a resulting practical exhortation, and the whole concludes with an extended and urgent appeal to the practice of Christian virtues.

What is true of Paul, is also true of Peter. In the first half of First Peter, he sets forth doctrines, doctrines which cannot fail to gladden and inspire the Christian heart; and I doubt if there be a more many-sided passage of Scripture in all the Bible. With v. 13, he enters upon practical exhortation: "Wherefore gird up the loins of your mind, be sober, and hope to the end." And this he rests upon a doctrinal basis, interweaving doctrine and duty as he goes on. "Gird up the loins of your mind," "forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without spot and without blemish."

I. Note the State in Which Men Are Here Represented Naturally To Be.

1. *A State of Slavery.* This appears in the term "redeemed." The word so rendered, denotes not every sort of release or deliverance, but simply release by payment of a corresponding ransom, and is applied to those who are in captivity, or servitude.

When we hear the word slavery, we picture to ourselves chains, darkness, degradation. The picture is revolting. It may seem an insult to come to a non-Christian man, intelligent, refined, aspiring and say to him, "Sir, you are in a state of slavery." As he thinks of what that word implies, he may indignantly repel the charge. Yet it is true.

Said James II, on his death-bed, as with warning he addressed his son, "There is no slavery like the slavery of sin." There may not be such bondage as our freedmen were in, or subjection to a human master; nevertheless there is subjection and there is bondage. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" All service distributes itself either under the master-ship of Christ, or of the Devil. If there be not voluntary subjection to Christ, there is, without alternative, subjection to the Devil.

Not only is there the slavery of Satan, but the slavery of sin itself. Who can set forth the subtle and enthralling power of a wicked will? Who describe the degradation into which clamorous, insatiable evil propensities are dragging men? What chains like the welded links of bad habits? What fetters like those of indulged lusts? "There is no slavery like the slavery of sin."

2. This state is described as *A Fruitless State.* "Redeemed from your *vain* conversation." The word conversation has now a certain prominence of meaning which it did not have when our translation was made, about A. D. 1610. Now it signifies talk between persons: then it meant, rather, 'manner of life,' which is the idea of the original. And the word "vain" defines the character of that life: vain—empty, fruitless.

Paul, referring the Christian to his former state, asks, (Rom. 6:21), "What *fruit* had ye then in those things whereof ye are now ashamed?" This sentence from Paul is subjected to two different punctuations by the Biblical critics. The punctuation of the Bible is not inspired, and is of human placing. Some

leave the interrogation point where it now is; and the answer to the question simply is *None*.

Others put the question thus: "What fruit had ye then?" The answer is, "(Such) of which ye are now ashamed." The Christian is ashamed that he allowed himself to be imposed upon with anything so unsatisfactory, empty, vain, ashamed of it in its intrinsic character. Ask him who is not a Christian, "What fruit?" and must he not say, none?

A man noted for his sagacity, was solicited upon his deathbed to leave to his friends some memorial of his judgment. Unable to articulate, he signalled for pen and paper, and with palsying hand traced his estimate of life—*two ciphers*, only those. Doubly nothing!

Is that all the world has to give? Ask the man of power. Read the inscription on the monument of Adrian VI: "Here lies Adrian VI, who was never so unhappy in any period of his life as at that in which he was a prince." The Emperor Diocletian found the crown so heavy that he laid it aside and retired to private life.

Ask the man of pleasure. Says the renowned Chesterfield, "I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dramas which opium commonly occasions; and I do by no means desire to repeat the nauseous dose."

Ask the men of wit, who always seem to be gay and happy. Cervantes was overwhelmed with melancholy when all Spain was laughing at the humorous flights of his pen. Moliere, the first of French comic writers, was always so sad, that the greatest of prosperity could not dispel his gloom. Samuel Foote, a noted wit, died of a broken heart.

Ask the possessor of wealth. Behold a monarch trying to barter a kingdom for an hour of time.

"When the hours of day are numbered, and the voices of the night wake the better soul that slumbered"—then ask any one whose heart has not tasted the sweets of divine love, "what fruit?" and the sad confession will be, "fruitless, fruitless."

The Greek word rendered vain, takes on an idea from the Hebrew which indicates that the vanity, or fruitlessness, is because of erroneousness in principles. There is not in the soul a true and harmonizing power which brings the forces of the soul into harmony with each other, or with God. In the soul that is not dominated by Christ, there is a continual strife. Each principle of the soul is the center of an attraction, and each seeks to bring all into conformity with itself. The different inward potencies engage in an internecine war. The *ought* of one faculty clashes with the *aversion* of another. *Reason* sides with duty and truth; *will* sides with inclination and error. The soul thus becomes crossed and criss-crossed, penetrated and inter-penetrated with the divisive lines of schism. There can not possibly be any satisfying fruit under such circumstances. Truly, the natural state, besides being a slavish one, is also fruitless.

II. *The Fact, and Means, of Redemption.* "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ."

We have here positively asserted the fact of man's redemption, and there is also an appeal to personal experience in confirmation of the fact: "forasmuch as ye *know* that ye were redeemed."

Redemption has two sides to it.—Godward and human, and these because sin goes out to both the divine and human. Christ's work relates first to the divine law, and then to human experience; and in the text you see it is applied to the human.

It is quite the fashion for infidels and skeptics and freethinkers, and atheistico-materialistic scientists, to laugh, and cavil, and sneer at the Bible doctrine of redemption. The scientist cannot place it under his microscope and examine it; nor can he put it in his test tube and analyse it and express it in terms of chemical equivalents. Justification by the experiment of the senses he knows, but justification by faith he refuses to know and so he dismisses the great basal fact of the Christian faith as destitute of proof. And when we are asked for proof of the asserted relation of Christ's work to the divine law, we often, we confess, appear at a disadvantage. We have no proof of our own to offer; all we can do is to point to the divine testimony in regard to it. God says that He is satisfied with the ransom that Christ has paid, and that because of it He will save. And when men deny, or question, all we can do, so far as concerns simply the Godward side of redemption, is to point to the divine testimony.

But redemption has another side to it. When asked of its relation to human experience, we can rise with a triumphant "I know." While the Christian must depend upon the divine testimony for his knowledge that he is re-

deemed from the curse and condemnation of the law, he can, thank God, depend upon his own experience for the knowledge that he is redeemed from his "vain conversation." He not only has justification by faith, which is satisfactory enough to him personally, but he has justification by experiment. He *knows* that he is redeemed from his slavish and fruitless state. He walks forth in the liberty of Christ's freemen, and he has fruit unto heavenly joy here and eternal life hereafter. It is for him to assume the position of superior knowledge, and to return the laugh of the unbeliever with the serene smile of calm confidence, and follow it with his pity and his prayer.

Show me the scientist who will die for his doctrine of protoplasm, or his theory of light. Yet the record of the centuries is red with blood of those who have died for the doctrine of Christ. They knew it. They have answered the divine testimony with their own experience, and have sealed it with their expiring life.

The *means* of redemption are here stated both negatively and positively. Negatively —"not with corruptible things, as silver and gold"—in Homer's Iliad, where the Great Priest Chryses went to Agamennon, bearing "invaluable ransoms and having in his hands the fillets of far-darting Apollo on his golden scepter," to redeem his daughter Astynome, all the priestly wealth of one who ministered at the rich shrines of Phoebus Apollo, was esteemed less by the rapacious warrior than "the fair-cheeked daughter of Chryses." The priest would buy back his daughter's body, and that for only a short time.

What ransom would he bring who would eternally redeem a soul. Scripture pronounces the whole world less in value than a single soul. Who then shall estimate the silver and gold that may constitute a ransom sufficient for all souls?

To say nothing of the intrinsically greater value of life over material things, there is a reason why, if the whole world were solid gold, and all the stars in the heavens besides, they could not constitute a sufficient ransom. The very word redeem implies an equivalent. Now, the word "corruptible," was not used here for nothing. Silver and gold are corruptible, *i. e.*, perishable, and they will perish. But the soul is incorruptible. After all silver and gold shall have utterly perished away, the soul shall live on, imperishable, forever. Metallic values shall have become extinct, but the soul shall remain. Equivalences therefore cannot apply here.

Yet, is this not just what a great many are trying to do,—redeem themselves with silver and gold, giving gifts and endowments and legacies, bestowing charities, presenting the alloyed gold of so-called good works, or the spurious silver of personal development? A ransom is what somebody else must give. He who possesses a captive or a slave, possesses all that he has. Redemption must be brought by another.

The text tells not only, negatively, what cannot redeem, but, positively, what can, *viz.*, "the precious blood of Christ. That is the only thing which in the divine esteem, has sufficient value either in kind or degree to constitute a ransom. "The blood of Christ"—God pronounces himself infinitely satisfied with, and tells us that without it there cannot be redemption.

Krummacher imagines this colloquy with one who has not quite come to believe, or rest upon, God's fact expressed in the text, "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" "No, cleanseth us." "Furnishes the motives and obligations for us to cleanse ourselves?" "No, *it* cleanseth us." "Cleanseth us from the desire to sin?" "No, cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" "No, from all sin." "But did you say the blood does this?" "Yes, the blood." "The doctrine of Christ you must mean?" "No, his blood." "His example, is it?" "No, His blood, His blood." "It avails what mountains of good works, heaped up by us; what columns of the incense of prayer curling up from our lips toward heaven; and what streams of tears of penitence gushing from our eyelids—never could avail. *It* cleanseth from all sin."

I have read that an old warrior, lying at the point of death, said to the missionary who stood by his side, "Oh, I have been in great trouble this morning; but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavored to climb; but when I had attained a considerable height, I lost my hold, and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance, and sat down to weep, and while weeping, I saw a drop of blood fall upon the mountain, and in a moment it was dissolved." "That was a strange sight, certainly," remarked the missionary. "What construction did you put upon it?" The dying chieftain seemed astonished at the missionary's question and replied, "That mountain was my sins, and

the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away."

If we have redemption, it is through His blood; if we are justified, it is by His blood; if washed from our moral stains, it is by His blood which cleanseth us; if we have victory over the last enemy, we obtain it not only by the word of the divine testimony, but through the blood of the Lamb; and, if we gain admittance into heaven, it is because we "have washed our robes and made them white in the blood of the Lamb, therefore are we before the throne of God." "Redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ."

III. *To the Practical Exhortation* resting upon the doctrinal ground of man's sinful state and Christ's redemption therefrom, viz., to "gird up the loins of your mind, be sober, and hope to the end."

Doctrine is in order to deed. "If ye love me keep my commandments." When we think of what Christ has done for us, what an appeal is made to our love and what practical evidence should we give of our gratitude.

In the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. He was asked, "Was your son buried there?" "No," was the reply. "Your son-in-law?" "No." "A brother?" "No." A relative?" "No." After a moment, the stranger laid down a small board which he held in his hand, and said: "Well, I will tell you. When the war broke out I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted. I had no money to hire a substitute, and so I made up my mind that I must leave my poor sickly wife and little children, and go to the front. After I was all ready, a young man whom I knew came to me and said, "You have a wife and a large family; I will go for you." He did go in my place; and in the battle of Chickamauga he was wounded, and taken to Nashville hospital. After a long sickness he died, and was buried here. Ever since, I have desired to come to Nashville and see his grave. I saved up all the money I could, and yesterday I came on, and today I found my dear friend's grave." With tears of gratitude running down his cheeks, he took up the small board and pressed it down into the ground in the place of a tombstone. Under the soldier's name were written only these words, "*He died for me.*" No wonder the tears were running down the farmer's cheeks. He well knew the soldier had saved his life. Gladly he spent his time and hard-earned means to do what he could to express his love and gratitude.

Now, look to Calvary. Read with your own eyes, and for yourself, upon the cross of Jesus Christ, "He died for me." What will you do for Him? What have you done? Standing beneath His cross, how mean all our deeds appear.

Forasmuch as we know we were redeemed from our vain conversation, not with corruptible things, as silver and gold, but with the precious blood of Christ, let us gird up the loins of our mind, be sober, and hope to the end.

* * *

Mourning the Dead

Christians who mourn the loss of loved ones are here exhorted not to surrender themselves to immoderate grief. Paul employs a beautiful figure of speech when he speaks of death as a sleep. The comparison is very old; even the heathen knew it. But by them it was used as a gentle euphemism, to veil the terrible reality of death. They had no certain knowledge of a life after death. With most of them death was regarded as the end of all, and it was useless to hope for a happy future beyond. Nor does Paul, in speaking of death as a sleep, merely imply that the dead are unconscious and hence not touched any more by earthly troubles. The connection with the words which immediately follow shows that his main object in likening death to the repose of a sleeping person is to indicate that the state of death is not interminable. There will be an awakening when the voice of the great Awakener will be heard calling over the graveyards of the earth to them that sleep in the dust whence they were taken.

With this reflection the apostle would take the pang out of the mourners' grief. They will mourn when standing at the coffin and grave of friends. That is natural, nor does Scripture forbid the expression of such natural feelings. But they cannot, if they are believers in Christ, the Resurrection and the Life, mourn as those without hope.

"It is an artificial virtue and fictitious fortitude of heathen, when they pretend that we must entirely extract what is creaturely in us, and hold no terms with nature. Such a hard heart has never truly loved, and would fain dissemble before people. He is a Christian who, while experiencing sorrow, yet so restrains himself therein that the spirit rules over the flesh. . . . It is one thing when Christ, who wept Himself, dries our tears, and another thing when men forbid them to flow."—*Luther.*

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

The Conquest of the Disagreeable.—2 Cor. 12:10

It is self-evident that every life contains much that is disagreeable. No one, however high and however fortunate, is so far elevated above his fellows, or so far isolated from them, as to be independent of certain tasks which, if they be not wearisome by their drudgery, are disagreeable by their very monotony. Then there are innumerable vexatious and annoying circumstances arising out of our limitations of power and time, out of our misunderstandings and failures. Furthermore, we are of necessity entangled in affairs in which other people are interested, and those others are not always congenial. The disagreeable is a part of our lot; we cannot escape it. But we may conquer it. There is a state of mind, a point of view, which leads its possessor to a calm superiority to circumstances. An old Roman seeker after God said, "There is nothing good or evil, save in the will." And again, "God hath granted us these faculties by which we may bear every event without being broken or oppressed by it."

There is nothing in life which, however toilsome, however disagreeable it may be in itself, may not become both disciplinary and pleasurable. Everything depends on for whose sake we serve and suffer. Many a woman cooks for her own family who would not so cheerfully enter the domestic service of another household. Many a mother acts as nurse to her own children in sickness dangerous and repulsive, who could not be induced to perform the same service for strangers. Convince us that our Master calls us to lowly service, and we will do it with exceeding joy. Who of us would not feel honored to wash his feet, to gird ourselves with humble raiment that we might wait on Him? Well, He wants us to do our duty, whether it be pleasant or obnoxious to us; and by so much as we do it, we are serving Him.

The Unreached Best.—Phil. 3:12

A visiting friend was in the studio of the late Mr. Chase, the famous American artist, and he asked him to show him his best picture. In reply Mr. Chase pointed to a canvas that was perfectly blank, and said, "That is my best!" It was the imaginary dwelling-place of an ideal which he had never realized, harmonies of form and color which he had seen but never captured and expressed. On that canvas he portrayed perfected glories which his brush toiled after in vain. There he saw his pattern in the mount. The glory receded before every attainment. He was ever drawing nearer, and yet it always seemed afar off. But it lured him, and he followed after.

And so it is in every healthy spiritual life. In the oratory of the soul there must be a vision of ever-deepening glory, and every spiritual attainment must expose more of its hidden wealth. There must be a picture hanging in the chamber of imagery which has never yet been incarnated in the lines of actual life. Always there must shine in our eager dreams a vision of a yet more wonderful whiteness of holiness, some more arresting and perfected strength, some deeper secret of peace, some rarer refinement of grace, some more splendid revelation of love. The unsearchable riches of Christ must continually beckon us to treasures that are not yet ours, and we must follow after.

There is a very real sense in which our consciousness of poverty is one of the assurances of progressive wealth. To gaze upon a glory which makes our possessions seem slim is itself a favoring token and a promise of large attainment. "Blessed are ye that hunger now!" It is the blessedness of a conscious want. The heart is craving a contemplated glory, and in the very craving is moving on to sure possession.

On the other hand the soul is beginning to be touched with death when it has the consciousness that its most glorious vision has been realized, and that its best is now in hand. "Woe unto you that are full!" Satisfaction is just the writing of "Ichabod"; for even the glory we have in hand will soon have departed. "Not that I have already attained," cries the apostle Paul. His best picture was still unpainted. His ideal was still a wonderful dream. But he pressed on toward the mark.

Lazarus, Come Forth.—John 11:43

The climax of Christ's miracles was the raising of Lazarus. Healing diseases might be explained away, but calling the dead back to life was irrefutable and unexplainable. Many believed on Jesus from that hour, while the chief leaders of the Jews cried out, "It is expedient for us that one man should die for the people, that the whole nation perish not." From that

day of the great miracle, they took counsel to put Christ to death. That is the only thing for a bigot to do when he cannot reply to a great fact. Skeptics of all centuries have wrestled with this miracle which shows that Jesus is God Himself, with full power over death and the grave.

Jesus, groaning and weeping, cometh to the tomb, not because the sisters are sorrowing, but because Lazarus, who had tasted the sweets of heavenly blessedness, must be called back into the sorrows and sufferings of earth. He must return to earth as a prelude to Christ's own resurrection on Easter morning, as an evidence of the glory of God illuminating the tomb. What singular words Christ uttered when he first heard of the illness of Lazarus: "I am glad I was not there." He was longing to comfort the bleeding hearts of all future millions with the words, "I am the resurrection and the life. I can open the gates of death and those that hear my voice will come forth." This was unspeakably grander than opening blind eyes and deaf ears. Jesus stood before that grave as the controller of all worlds, forces and kingdoms, and Lazarus' final mission was to return to earth, to show forth a little of the majesty of the Son of God. After he had passed the gates of pearl, walked the streets of gold, the brother of the Bethany sisters heard the voice calling him, "The Master is here and calleth for thee! Come back to the lowly lintel of your home and dwell awhile amid the shadows." We may well rejoice that when we scale the summits of immortality, we will not be invited to return to again run the gauntlet of danger, far away from the celestial company of the redeemed.

Deborah s Victory.—Judges 4:14

Israel being without a king, Deborah comes to the rescue. She inspires Barak to gather ten thousand troops and to attack Sisera. She was a singer and leader among her people. Her songs excited to heroic devotion. Her country was at this time at the mercy of the savage Canaanites, who carried away the children of the people and destroyed the fruits of the field. With great faith in God she cried, "Up, Barak, and lead thy captivity captive." How ludicrous it looked for ten thousand of Israel to meet three hundred thousand of the enemy, who had, besides, ten thousand horse and nine hundred chariots of iron! How disdainfully Sisera must have looked upon his feeble antagonist! But during the battle a terrible storm filled the empty river beds with a torrent that swept the chariots of the Canaanites to destruction. Deborah, the prophetess and soldier, had won a great victory for her country. Then she sang her immortal song, which came out of struggle and suffering:

> The Lord came down for me against the mighty;
> The stars in their courses fought against Sisera!
> O my soul, thou hast trodden down strength.
> Let them that love Him be as the sun,
> When he goeth forth in his might!

So Luther sang,

> A mighty fortress is our God;
> A bulwark never failing.

Deborah's victory came in answer to prayer and faith; the mightiest battalions did not win. Weak, unprepared, undisciplined Israel triumphed gloriously. A noble woman teaches the world that right and truth will win against force and might.

Victory in God.—Isaiah 28:20

Men who plan for themselves, independently of God, find at the last only the narrowness of the grave, where the eulogy is engraved on the monument, "Here he lies." The bed of his death is too short to rest upon and the covering of self too narrow for the wrapping of his soul. In what a great contrast is God's benevolent providence compared with man's shortsightedness and selfishness!

When we trust God, a speck expands into a star. When one makes a covenant with death and an agreement with hell, the light of the soul dies, and the refuge of lies is swept away.

Israel had an alliance with both Assyria and Egypt, and, as some nations do today, was playing one against the other, finally losing both. Ephraim erred through strong drink, so that the prophet exclaimed, "Woe to the drunkards of Ephraim, who are swallowed up of wine, who shall be trodden under feet." Then Isaiah pleads that all should trust in the strong and mighty God, who is a sure foundation, so that he who believeth shall not be ashamed.

The world of men and nations never will find rest and victory outside of the heavenly Father. Soul rest cometh not from couches of human build nor national peace from diplomacy. God is in the world of history; He alone can give the peace of security and liberty. Uneasy lies the head of him who does not wear the crown of righteousness. All the great of earth come to know at the last that God and one man are a majority.

Are we building on the Rock of Ages or on the sands of time? What a vital question for one who is to be a householder among immortals? Christ is the only sure foundation stone for mansions to rest upon in the streets of the celestial city.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Upper Room in Jerusalem was rendered forever sacred in memory of the presence of Jesus with His disciples during the evening of the "night in which He was betrayed." Five chapters of John's Gospel are devoted to the immortal words spoken and deeds done, that never-to-be-forgotten night. This Room was made yet more inspirational by the presence of Christ after His resurrection, and by the gift of the Holy Spirit.

The Future Forecast

John 14:1-31

Jesus foresaw the distress and panic of His disciples on the morrow. "Sorrow hath filled your hearts." "Ye shall be as sheep without a shepherd." "All forsook Him and fled." The days of His burial would be a time of despair and uncertainty. Hope would die with Him.

"Let not your heart be troubled." "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Jesus Christ is the only One able to change all sorrow into joy. Our loyalty to Him may bring us into many hard places; but our faith in Him will bring us forth into a higher life and a more radiant happiness. "I will not leave you desolate."

Jesus first assures them of life after the death of the body. He gives them and us a panoramic vision of Heaven that we can understand and appreciate. The Father's Home! Plenty of room for us all! We may rest content though we cannot picture the details of that spirit-home. Any place good enough for Christ and good enough for God will be good enough for us.

"I am the way." Christ is the embodiment of all we need to be in order to attain to eternal life, both now and hereafter. All we at present need to know about God we learn from Christ the Son. "He that hath seen me hath seen the Father." He that believeth on me hath eternal life."

The future service to be rendered by His disciples was to come through Him, working in them. "He that believeth on me, the works that I do shall he also do; and greater works than these shall he do."

"He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." This is assurance, satisfying.

Abiding In Christ

John 15:1-27

Jesus was about to be torn from the disciples but He tells them how they may still be one with Him, abiding in Him. "Abide in me and I in you." "I am the vine; ye are the branches."

This union with Christ is spiritual. The spirit of man annihilates distance. Now there is no distance nor time to Christ, in His relation to His follower. The spirit has to do with the state, condition, personality. Abiding in Christ means having His spirit, His attitude toward life, His loves and hates, His altruistic ambitions to bless others, being in tune with Him.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." Some say, "I am a Christian," but they do the works of the devil. Jesus says, "I know you not." "If a man loves me, he will keep my word; and my Father will love him; and we will come unto him, and make our abode with him."

"If the world hateth you, ye know that it hated me before it hated you." "If ye were of the world, the world would love its own." We should not sorrow if we are hated of the devil, or hated by the world. It is a good sign, a token to be prized. "If they persecuted me, they will also persecute you." "But all these things they will do for my name's sake."

"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." "Ye also shall bear witness." Abiding in Christ our consistent life will be a witness against all evildoers, and also the strongest evidence to win them to Christ.

"Herein is my Father glorified, that ye bear much fruit." The life of the worlding, the selfish, the hateful is a barren life, sterile, blighted. Abiding in Christ, we constantly receive the fruit bearing life from Him. We live the blessed life, instinct with a blessing to others.

Holy Spirit Promised

John 16:1-33

"I will pray the Father and He will give you another Comforter." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." "Wait for the

promise of the Father, which ye heard from me." (Acts 1:4.) "If ye, being evil, know how to give good gifts to your children, how much more shall your Father in Heaven give the Holy Spirit to them that ask Him." (Luke 11:13.)

"When He is come, He will convict the world of sin and of righteousness and of judgment: of sin because they believe not on me; of righteousness because I go to the Father, and ye behold me no more; of judgment, because the Prince of this World hath been judged."

"The Holy Spirit shall teach you all things, and bring to your remembrance all that I have said unto you." Though the disciples had not even taken notes of what Jesus had said throughout His Public Ministry, yet they would remember all perfectly, by the aid of the Holy Spirit. (J. 14:26.)

"When He, the Spirit of Truth, is come, He will guide you into all the truth." (J. 16:13.) The Spirit of God today guides us into the truth in our life as well as in our thought. "I will instruct thee and teach thee in the way which thou shalt go; I will counsel thee with mine eyes upon thee."

"The Spirit of Truth, Who proceedeth from the Father, He shall bear witness of me; and ye also shall bear witness, because ye have been with me from the beginning." (J. 15:26.) By the Holy Spirit the followers of Christ do spiritual work, and only by Him; and thus the work is the witness of the Spirit to Christ's Gospel.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth, Whom the world cannot receive, for it beholdeth Him not, neither knoweth Him; but ye know him, for He abideth with you, and shall be in you." (J. 14:16.)

"Ye shall receive power after that the Holy Spirit is come upon you." (Acts 1:8.) The blessing of Pentecost is for each one that believeth.

Farewell Prayer of Jesus

John 17:1-26

The evening of the first Maundy Thursday was drawing to an end. Jesus had talked much with His disciples, and had told them more than they could understand. It was most fitting that this Upper Room Service should close with a prayer to God the Father Almighty. "And they sang a hymn." (Mark 14:26.) And so of every sermon.

"Jesus, lifting up His eyes to Heaven, said, Father, the hour is come." He had felt this truth when He began to wash the disciples' feet. Then He had stooped to do the menial task of a servant. Now He poured out His heart to the loving Father, to Whom He was soon to return, the restored Son.

"Glorify Thy Son, that Thy Son may glorify Thee." In the world He had been ignored and maligned. In the world He was about to be crucified as a criminal. The world did not appreciate Him, not do Him justice. But he looked up to the Father, confident that He would glorify Him, with the glory that He had with the Father before the beginning of the world.

"I pray for those whom Thou hast given me." "They are Thine." "Holy Father, keep them in Thy name, that they may be one even as we are. Now I come to Thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "Sanctify them in Thy truth. Thy word is truth."

"As Thou didst send me into the world, so sent I them into the world. And the glory which Thou hast given me I have given them, that they may be perfected in one, that the world may know that Thou didst send me, and lovedst them as Thou lovedst me."

"I made known unto them Thy name, and will make it known; that the love wherewith Thou lovedst me may be in them, and I in them." "By this shall all men know that ye are my disciples, if ye have love one to another."

This is the prayer of Jesus in dedicating His disciples to the great and divine work of His kingdom. "I sanctify myself that they themselves also may be sanctified in truth."

* * *

"The voice of the people in any one generation may or may not be inspired but that the voice of the best men of all ages, expressing their sense of justice and of right in the law, is and must be the voice of God. The spirit and body of its decrees are as indestructible as the throne of heaven. You can overthrow them, but until their power is re-established, as surely it will be, you will live in savagery."—*Abraham Lincoln.*

* * *

Look at the incredible ease of prayer. Every time, place, posture is fitting. Talent is not needed. Eloquence is out of place. Our want is our eloquence, our great need our recommendation.—*F. W. Faber.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

A teacher had better put the dagger of Death into the beautiful throat of that trustful, innocent student in his class than to thrust the faith-destroying and soul-deadening theory into her pure mind, to blast her innocence, and cast her down to the depths of hell! The true teacher stands before his class trembling with the eternal import of every word he shall speak. God send us teachers! We have too few.

Chapter 21

Friendship to the Death

BETTIE was discouraged. She prayed as never before, and every effort in her power was made to keep Helen from her downward course. She appraised Mrs. Barnes, and also gained the accessory aid of the Dean of Women and the Matron of Ivy Hall. But it was all to no purpose. Finally, Mr. Barnes requested that Helen be sent home, and the Dean agreed. The date of the arrival of Mrs. Barnes was at hand, it being thought best that she should come for her.

It is a sad hour when we gather about the death-bed of one we love. But the sadness is always hallowed by the belief that the one departing, is passing into the realm of a just and merciful God, and that the death of the body, is but the beginning of a more glorious existence for the departing soul. But far sadder is it, to stand at the bedside of a murdered faith. It is much better to stand in the shoes of a Charles Guiteau than those of "Old Mugs," and "Doc Soc," for the first only destroyed the body of a President of the United States while his Christian soul winged its flight to the realm of Beauty; but the victim of the latter goes down into the eternity of lost souls. A teacher had better put the dagger of death into the beautiful throat of the trustful innocent student in his class than to thrust the faith-destroying and soul-deadening theory into her pure mind to blast her innocence, and cast her down to the depths of hell. The true teacher stands before his class trembling with the eternal import of every word he shall speak. God send us *Teachers;* we have too few! "Fear not them who destroy the body, but rather they who can cast both body and soul into destruction."

"Oh, well, I care nothing about it!" Helen exclaimed, as she faced the final end of her sojourn at Ivy Hall. "What difference as to what comes of me now? But I am going to have one more fling at real life before I leave; see if I don't! But listen, Bettie, here is a book I want you to read after you have finished your lesson tonight. I think it will be of interest to you. I will place it here under the sociology on the table."

"Please, Helen, be reasonable," Bettie expostulated. "Your mother will be here tomorrow. It will be a whole month before the school-year ends, and we will not see each other in that long. Suppose we spend the night together, talking about olden times, and planning for the future?"

"There is no future for me, Bettie; I am desperate tonight. I am going out. Life calls to me. One more big time; and then I do not care how soon it ends."

This was too much for the kind-hearted Bettie. She flung her arms about Helen, and at a loss for words, burst into tears. Helen sat rigid, an unwonted glitter in her eyes. The clock struck eleven. She bounded to her feet, wrung herself from Bettie's arms, threw a light wrap about her shoulders, and started for the door. But Bettie threw herself upon her, and begged, "Oh, Helen, you really must not go!"

A struggle ensued. Helen in her desperation was too much for Bettie's girlish strength; she flung her aside, and rushed for the door. "I'll follow you then; I shall not let you get away. Oh, my dear girl. I'll go into the jaws of death after you to save you! If you go, you must take me. I'll alarm the house if you don't!" All at once, it flashed into Bettie's mind that perhaps once outside, the effects of the drink might wear off, and she would become more reasonable. She must deal with this situation alone. She must not

fail her now; there was the portent of coming danger.

"You little fool!" exclaimed Helen, knowing her plans. "You can not coax me back; you will soon find that out. But, if you insist, get a wrap, and come."

Without time for more mature thought, Bettie did as bidden, turned off the lights, and the two girls crept to the basement. Helen drew her through a dark store-room, and pushed open a small window-like door in the outer wall. It opened readily from within. She flashed her electric torch upon the fastening and explained to Bettie:

"You need not think that I shall come back with you. You will return alone, and I must show you how to get in."

The door was fastened by a strong hasp on the outside, which came through and fitted under a staple, to which it was secured by a padlock. To all outside appearances it was a strongly secured door; but on the inside the staple had rusted loose, and a slight push or pull would displace it. A moment's flash of the light was sufficient for Bettie to understand it; and they passed out, Helen carefully shutting the door, which had all the appearance of being now quite secure.

Slipping along the basement-wall in the shadow of the building, they emerged at the corner and crossed the side street, keeping in the shadow cast by a tree which cut off the full illumination of the street-lamp beyond. A few yards up the street, they came to an automobile drawn up to the curb.

"Please, Helen, come back with me," implored Bettie in a low tone.

"Too late, now, Bettie! Life is calling," she replied. "Go back, if you want to; I shall not."

On the front seat was a man and woman, while another man was sitting in the back seat. Helen opened the door, drew Bettie in, slammed the door, and the car was in motion. The couple in the front seat welcomed Helen, and questioned her on her ability to get away from the dormitory with no fear of apprehension. She did not introduce Bettie to any of them. Bettie considered this a kindness on her part, for it did not compel her to enter into a conversation. Helen placed her in the corner of the seat and took a position between her and the man, whom she greeted familiarly as George.

Evidently Helen and this man were intimate friends judging from the conversation. It was apparent that Helen had no intention of a reserve due to Bettie's presence, but was inclined to act and speak as though she was not present. Bettie was left entirely alone, no effort being made to include her in the conversation. This gave her time to do some pointed thinking, to realize her position, and to regret her unthoughted foolishness in joining in this wild escapade. It is likely Helen wanted her to see her folly, and decide to abandon the project before they got beyond the city trolley lines. No doubt, Helen was also realizing the mistake she had made in bringing Bettie with her.

Both knew that it would be a wise thing for Bettie to ask to be let out at one of the trolley lines, and return to Ivy Hall. But resolutely, she determined to cling to Helen. She realized that the erring girl was in one of her most desperate moods. What if Helen, realizing that she must yield to her mother's control the next day, might decide upon flight? Bettie must prevent this. She must remain with Helen, and coax her to desert the trio if she possibly could.

Bettie was frightened until her teeth chattered; was she safe with these people? She breathed a prayer to God for help; and a great calm came to her. Again she wished that she had not been so thoughtless as to come; but this gave way to an insistant hope that in some way, she might yet rescue Helen. In the darkness, one of the men passed something to Helen, and in the light of an arc a short distance ahead, she passed it back. It was a bottle and nearly empty. Bettie realized that Helen had drunken deeply from it; and her hopes of coaxing her back, went glimmering. The driver turned to Helen and asked:

"Shall we go to the Miller House Dance?"

"Wherever you please," she rejoined.

"Then let's go to Warburton. It is forty miles away. There is a big ball there tonight. We can get there in time to dance our feet off, and drink our heads off coming and going. We've got a half dozen bottles aboard."

"All right," Helen consented.

Bettie felt relieved. To go anywhere in the city would expose her to recognition; but in the distant town she would be free from this. Besides, she had been to Warburton, and knew that a trolley-line connected it to the city. If she could get Helen away at any place on their journey, she could return with her on the trolley. So, the decision again raised her hopes; unfounded though they proved to be.

As they sped along through the country in the bright starlight, Bettie noted the beauty of the heavens, and the mystic outline of hill and forest. The stars were innocent little children beginning their plays in infinite space. The eternal clockwork of the skies swung on

in even motion, its great pendulum keeping time with the music of the spheres. It only needed a different setting to prove an enjoyable ride; but as it was, her heart was heavy and her fears great. She crept close to Helen, and inquired whether she was not afraid when out on these wild rides. The man under the influence of drink had relapsed into his corner and was dozing. For reply to Bettie's question, Helen fumbled a moment in her garments, and laid in Bettie's hand a tiny pistol.

"I always have this along," she said. "You did not know I had it; I never showed it to you before. But it has saved my life once or twice. But, pshaw! Bettie, danger and excitement are half my life. I suppose you are frightened; but I am intensely happy. I resented your coming, at first; but now I am glad you are along. Do not be afraid; no harm shall come to you. I will promise you that."

"Dear Helen, let us get away; and go back on the trolley," Bettie coaxed. "What pleasure is there in this foolish ride? For my sake, and your mother's sake; let us go back."

Helen did not answer, but caressed the little pistol as it lay in Bettie's palm. In her half-drunken dreams it had some important place. Once the impulse came to Bettie to toss it quietly over into the ditch by the roadside. It was a dangerous weapon to be in the hands of a liquor and drug-crazed woman; but then she realized that it was a protection for them. And Helen had promised to protect her. So she permitted her to re-possess herself of it, and return it to its hiding place.

George here waked up, and began a half-drunken song. Helen gave him a slap, and ordered him to "shut up." He subsided for a minute or two then reached past Helen and grasped Bettie's shoulder. It was a tenacious grip, and Bettie had quite a struggle to free herself. Despite her former assurance Helen was slow coming to her chum's rescue, but just as Bettie had disengaged herself and sent him dizzily back into his corner, Helen rallied, and gave him a vicious slap in the face.

"Now, George," she said. "You are to let this girl alone. I am madly jealous of you. You confine your attentions to me, I've a notion to kill you for this; and I will if you touch Bettie again. I tell you, I am dangerously jealous of you!"

The subterfuge worked, and George weakly abandoned any attentions toward Bettie. The frightened girl collapsed into the corner of the car and sobbed. Why had she ever come on this trip? After a while relieved of any other disconcerting actions, she recovered sufficiently from her fright to re-adjust her clothing, and examine it for possible disaster at his drunken tearing. She rejoiced to find that aside from a scratch on the wrist and a torn sleeve, she was none the worse for the encounter. But her cheeks flamed with shame and insulted womanhood, as she thought of the drunken insulting touch.

In due time, they reached Warburton, and leaving the car at the curb, ascended the stairs to the dancing floor. Here they joined the revelers in the gorgeously illuminated dancing-hall. Bettie, at first designed to remain in the car alone; but as she saw some half-drunken men prowling about the building, she was panic-stricken and went up with the rest without remonstrance.

The driver and his companion was at once out upon the floor followed by Helen and George. Fascinated by the movement, the music, the glitter, Bettie watched the endless turn of the merry dancers upon the ball-room floor. Finally, she focused her eyes upon Helen. She was as a stranger to her. Her animation had brought a dash of wild beauty to her face, a sparkle to her eyes, and her body swayed in the very consummation of entrancing grace.

Other eyes than Bettie's were attracted, for Helen was one transfixed by the sheer enjoyment of the motion. Like the very goddess of the dance, she floated in ecstacy about, until Bettie in watching, grew dizzy. She realized for the first time, what the passion for dancing really meant to the beautiful Helen; and a pang of compassionate pity swept into her heart. She did not realize that for Helen, this was the dance with Death; and that the girl knew it. Nero fiddled while Rome was burning; so there are people who jazz while the world's heart is breaking. Ah, Helen, you are breaking loving hearts with your conduct this night!

Two hours slipped away. All at once, Helen came to a realization of her position as one comes from a trance. She dragged George and the driver from the floor. They were reluctant to leave and while they were talking together, Helen took Bettie to the cloak-room, where she hastily readjusted her hair and powdered her face and nose. Bettie saw another opportunity to intercede with Helen which she did.

"Helen, you have had your dance; and we ought to hurry back to our room. Let us slip away from these men, and go back by ourselves on the trolley. Please do, Helen?"

But Helen was stubbornly obdurate. "A long time yet until morning; a whole life-time

to live before then. Besides, you goosie, don't you know that the suburban trolley does not run between midnight and six o'clock? Your plan is impossible. Come on!"

Bettie arose, and followed. Mechanically, she sought her place in the car, and rejoiced that the return trip was to begin. But they did not start immediately. Instead, a fresh bottle was brought out from some hiding place and passed around. It was soon emptied, and cast out with a splintering of glass against the curb.

Despite the curious gaze of the loafers watching them start, Helen threw her arms about her companion just as the car started, and cooed tantalizing nothings into his ear. Bettie was aflame with shame and furious with indignation. If Helen had no respect for the decencies of life, why should she thus humiliate her? She did not know that due to the wild passion of dancing and the heavy drinking the girl was in a physical and mental condition that was little short of insanity. Desiring to emulate her the other woman, kept her arm lovingly about the driver as he turned the corner, and selected what he supposed to be the proper road for the return home.

None of them knew that the road chosen led out of town on the opposite side from which they had entered, and that every mile as it sped by carried them directly away from their supposed destination. The effects of the last potations began to be manifest. Helen's companion had sunk back in his corner, where he remained in a drunken posture, and pouring out a stream of vile gibberish, which Bettie tried not to hear, though she could not shut it out, and her pure soul tingled as at the touch of a branding-iron. Helen was dizzily reeling back and forth until, Bettie drew her against her shoulder where she promptly went off into a drunken sleep. By this time the woman ahead had wrapped her body so closely about the driver that Bettie feared they might land at any moment in the ditch. Thus they thundered on; it was a wild orgie of a ride. Bettie could not see how this represented a life that was anything but the limit of the abhorrent.

Finally, Helen awoke. Bettie had grown very apprehensive as nothing along the road appeared familiar. So she said to the awakening girl, "Helen, I am afraid we are lost. I've watched the road as we came, and I am sure this is a strange one."

Helen sobered up sufficiently to lean forward to the driver, and express Bettie's doubts. At first, he turned it off with drunken unconcern. But Helen actually stretched ahead and placed a hand on the steering-wheel, swung the car to the side of the road, lunged farther forward and turned off the spark. Then, Bettie with a prodigious effort pulled the girl's body back over the top of the seat.

"We just passed a side-road back there," Helen managed to pant after her contortion act. "Likely there is a sign-board. I'll go back and look. You dumb-bells are too drunk to see straight. If I couldn't drink more than you have, and keep sober, I'd quit drinking," she chided, boastingly. If she was any less drunken than the rest, it was not evident.

She proceeded to alight. Of course the men did likewise. They would not acknowledge that they were too drunk to help search for the right road. Clarice also tried to alight, but fell back over the seat onto Bettie, and with her shoulder as a pillow, was immediately asleep even though her feet were on the back of the seat in front. Bettie sympathetically drew her into a more decent posture and let her sleep on. Some way in her fright, the feel of the girl's body gave her courage.

Their search at the cross-roads took a lot of time, was accompanied by a lot of drunken mirth and hilarity, but no sign-board was found. They came back to the car, but stood quarreling by the road-side.

"We must get our bearings," Helen assured them. "I don't care for myself; I am never going back to Ivy Hall again. But I do want Bettie to get in sight of it by daylight. If she doesn't get back to her room, there will be a scandal. My last act on earth is going to be directed toward saving her. I don't know why I brought her along."

"We're on the right road," the driver insisted. "We're almost back to West Hill right now."

"I know better!" Helen replied, angrily and with a drunken high-pitched tone which caused Bettie to shudder. "We are lost, Perhaps we can find a mile-post some where near."

She began to examine the bank and side of the road. She had forgotten her torch which was rolling about beneath Bettie's feet. Thirty feet from where they stood, she found the mile-post. The men joined her, and by dint of several ineffectual attempts, finally managed to bring a lighted match to the post. It bore the inscription:

W. H.—60 and on the other side, J.—20.

"That makes us now sixty miles from West Hill," Helen said. "Warburton is about forty miles from there, so we are twenty miles on the other side. We have come away from West Hill instead of towards it. Bettie is right. We are lost."

"Jonesville is twenty miles from here," suggested the driver, in a drunken fit of philosophizing. "I thought Jonesville was eighty miles from West Hill. I'm mixed. This must be some other J."

"Well, if drink has not befuddled your arithmetic, you would know what you are talking about," suggested Helen. "Now, give me that bottle; your're too drunk. I'll empty it. You've had too much."

Sullenly, he passed the bottle to her, and as the best method of emptying it, she placed it to her lips and drained it. Then she tossed the bottle aside, flinging it with drunken vindictiveness out into the bushes. In a stupid haze, she watched the bottle go, for to her amazement, it appeared to be a fluttering white object, in the darkness of the night. She could not understand it.

The men began to upbraid her, and another quarrel was on. Evidently, Helen had forgotten Bettie and the need of being back to Ivy Hall before daylight.

Bettie was frantic. They were not far from the road, and spoke in loud tones. She resolved at one moment to go to them and drag Helen back to the car by main strength; the next moment, realizing her impotence, and trembling in fear at her own danger, she could only cringe in the car, hold frantically to Clarice, and suffer agonies that seemed endless. She was filled with remorse; why had she come on this drunken and vicious expedition? She realized that good intentions will not always help one on his way if he takes the wrong road.

After a period which seemed like an eternity to her, she saw a light spot in the road a distance ahead, growing rapidly more intense as the headlight of an automobile approached their road from one side. Then, the two lights came into view as the car reached the main road, and turned in their direction. She called to the rioters that a car was coming, and in response she heard them stumbling toward the road. Would they never reach the car? The stranger's light came nearer, slowed up as about to stop. She could contain herself no longer, and that beautiful voice of hers, deep with anguish entreated:

"Oh, Helen, do hurry! We must be getting home. It will soon be morning!"

At the sound of her voice, the car increased its speed, shot swiftly by, and in a moment, as she shifted Clarice over into the corner, and proceeded to look back, it had disappeared. Either it had dashed rapidly away, or been hidden by a curve in the road, for as she listened, she heard no engine.

She turned to await the advance of the staggering figures on the bank. Helen was being led by a man on each side. Was she so drunk as that? Or had she injected too much morphine? In her distress Bettie arose to go to her assistance, when a sight broke upon her eyes which froze her where she stood. With a shriek, she reeled, and felt herself falling over the automobile side, realized that her head would strike on the hard brick of the paved road, and insensibility came to her rescue.

* * *

Hallowed Memories

There are hallowed memories in every normal life. They connect us with the past, and bring again voices, and faces, and scenes that once were to us the wine of life itself. There are the memories of a mother's face, a father's counsel, a song that once quivered on lips now silent. There are memories of graves, and deathbeds, and fond farewells. These all are hallowed memories. There are other memories of the struggle of the soul when at last it came to see the light and hear the voice of pardoning love. The memories of the old church with her songs of inspiration; of times when heaven came down to greet the earth, and mercy sat full of joy and glory upon the altars of Zion. Memories of the moments when temptation came upon us, and we cried for the passing away of the cup, but at last lay weary and exhausted upon the bosom of Christ and said to Him: "Not my will, but Thine be done." Home memories, soul memories, how hallowed they are! Some of them have been long with us, and some of them are of but yesterday, but among our treasures they hold a high place and no merchantman with goodliest pearls could buy them from us.

Even the bitterest experiences of life are often in the end transmuted into golden memories. When death came into the home, the thought of the loved one filled us with an agony of grief. The object, or the sound, that reminded us of them broke down the gates and let pour the flood of tears. But, with the years, the memory has become soft and sweet. The mother tenderly caresses the toy of her departed child, and her memory brings back again the dear form. She hears again its foot upon the stair, and there is a chastened joy in the memory of that which once filled her with inconsolable sorrow. In heaven memory will do that for us, and we shall recall the sorrows of earth only to rejoice in the fact that "earth has no sorrow that heaven cannot heal."

THE LIBRARY TABLE

By Professor Leander S. Keyser, D.D., Springfield, Ohio

Good Tracts on Higher Criticism

IF the reader desires to know how the rationalistic Biblical criticism of the Bible is faring today and what have been its many vicissitudes in the past, we advise his getting a number of timely tracts recently issued by The Bible League of Great Briton, 40 Great James Street, Bedford Row, London, W. C. 1, England. Most of those that we shall mention in this article are written by Rev. F. R. Montgomery Hitchcock, D.D., and their price (except one, to be mentioned later) in English money is three pence each. We would advise our readers to order them at once.

Let us name them one by one. The first is entitled *A Brief Review of the History and Positions of the Higher Criticism.* It is interesting to trace the variegated history of the Biblical criticism of the negative order. The author begins with John Toland's work in 1696, showing that this method of treating the Bible is not new, but goes back to the days of English Deism and French Encyclopedism. Then the history is traced through Reimarus, Baur and Strauss, who were influenced by the philosophy of Hegel and tried to fit the New Testament into that mold. Then comes the story of the Old Testament treatment, beginning with Spinoza and ending with the latest living advocates. Of course, the critics have often shifted their positions in many of the details, but all seem to be bent on showing that the Bible contains many contradictions and errors and is a very unreliable book. Some of the mediating critics, like George Adam Smith, Robertson Smith and S. R. Driver, tried to hold on to a kind of doctrine of divine inspiration, but it was a very slack and desperate hold.

Yet the "critics of this century have answered the critics of the last," says our author, in some ways that are undermining. For instance, Baur dated "St. Luke not long before A. D. 150; regarding his gospel as later than that used by Marcion; and St. Mark as later than both Matthew and Luke, about 150, and St. John about 170 A. D." Now-a-days no critic would agree to these late dates. Indeed, Professor Kersopp Lake, himself an advanced critic, fixes the date of the earliest document (Q or the Logia of Christ) at 50 A. D. Quite a difference! It shows how speculative scholarship shifts its positions as the years go by.

In the history of Old Testament criticism Bishop Colenso's place is quite significant. He followed Kuenen, of Leyden, the Dutch critic, and translated his book, *The Religion of Israel and Prophecy in Israel,* into English in 1874. We quote the following passage from Colenso's preface to his translation of Kuenen's work:

"For myself, if I cannot find the means of doing away with my present difficulties, I see not how I can retain my episcopal office, in the discharge of which I require from others a solemn declaration that they unfeignedly believe all the canonical Scripturers of the Old and New Testaments, which, with the evidence before me, it is impossible to believe."

Then Dr. Hitchcock adds: "Such was Colenso's dilemma. He felt that he could not remain a bishop and be a Higher Critic. Well were it for himself and the church had he retired. For he retained his office, and created a schism in the South African Church." Yes, that is always the result—division, turbulence in the church of the Lord.

How easily some men, reputed great, glide into unbelief. Our author makes this quotation from Wellhausen, who was telling how he was led into one of the chief positions of the dissecting critics. He says: "I learned through Ritschl that Karl Graf placed the law later than the prophets; and almost without knowing his reason for the hypothesis, I was prepared to accept it." That is what we call drifting, not solid scientific research.

Here is more of the same sort. Dr. Witton Davies, who knew Wellhausen personally, says: "Wellhausen in Old Testament matters remained in the position reached at Griefswald in the seventies to the end of his life. He refused, as I can testify from personal knowledge, to read books which attacked his position, or which sought to reconstruct the text and history on lines not his own." That surely is evidence of the "open mind."

On the matter of the command to slay the

Canaanites (an old infidel objection recently revamped by Dr. Fosdick), our author makes this telling rejoinder:

"Again, the evil influence of the Canaanites would have imperilled the faith and morality of the Hebrews, so that a surgical operation was necessary to save the body politic from poisonous microbes. Sir Robert Anderson said that, previous to his experience in Scotland Yard, the command to exterminate the Canaanites was a difficulty to him, but not after, as there are some unmentionable crimes that would corrupt the whole system of humanity unless completely cut out of it."

Another of these valuable tracts goes under the interesting title, *The Test Case of the Higher Criticism.* It certainly is a good one. It deals with that crux in the controversy, "The Mosaic Tabernacle." The documentary critics hold, contrary to the plain teaching of the Bible, that no tabernacle was made in the wilderness of Sinai; the tabernacle was made after the temple was built and was modelled after it instead of the reverse. In this booklet Dr. Hitchcock certainly wins his case, and that by a most careful examination of all the facts involved. We give this as an example:

"If the tabernacle was made after the pattern of the temple, why was cedar wood not used in the tabernacle—cedar of Lebanon? That is the material it should have been made of, not the shittim wood of which the ark was made, and which grew in plenty near Mt. Sinai."

Remember that cedar was not to be found in the Sinai district, but acacia (shittim) was plentiful there. Many facts of the same kind are brought forward by Dr. Hitchcock to vindicate the historical and technical accuracy of the Biblical narrative of the making and subsequent treatment of the Mosaic tabernacle.

A most cogent booklet in this series is entitled, *When Critic Meets Critic.* In this production the author sets some of the liberal critics against one another, and reveals a good deal of divergence; enough, at any rate, to prove how unreliable their conjectures and speculations are. In refuting the argument for the composite authorship of the Pentateuch, on the ground of differences in style and content, he cites the case of Gladstone, who proposed to the parliament two Home Rule bills differing somewhat in principle and in many details. Will some critic, a few centuries hence, contend that there were two Gladstones, the older one who brought in the first bill, and the younger one the second; and then, because Gladstone was a great orator, will some one hold that there must have been a third Gladstone? Yea, yea, that is a smart argument. For, according to the critics, it would have been impossible for one Gladstone to introduce two Home Rule bills and be a great orator at the same time. They—the critics—seem to think that all the Biblical folks were one-talented people, capable of doing only one thing.

Our author shows that many of the Biblical scholars of both Germany and England are today repudiating the "assured results" of the advocates of the documentary theory. There is Dr. Eerdmann, once a pupil of Kuenen and a higher critic himself, who writes this in his book, *Die Composition der Genesis,* "I renounce the Graf-Wellhausen-Kuenen critical school, and altogether oppose the newer documentary hypothesis."

Dr. Hitchcock takes the firm position that the "ethical and spiritual monotheism" of the Hebrews never could have evolved from such low religious cults of fetichism, taboos and totems. Monotheism, "in its purity, simplicity and grandeur, was attained only by the Hebrews. Such a unique result must have had a unique cause—a special revelation made by God to the nation through its sufferings, perils and achievements." Then he quotes from Emil Reich, author of *The Failure of the Higher Criticism,* as follows: 'Give me Amos and Hosea, and I will psychologically compel you to admit the authenticity of the Pentateuch." Emil Reich was himself once an advocate of the documentary theory, but subsequent investigations brought him over to the orthodox side.

In his next production, *Ezekiel and the Pentateuch,* Dr. Hitchcock enters into minute details in comparing passages, the upshot being that all the internal evidence goes to prove that the Pentateuch must have been written many centuries before the prophets lived and was attributed by him to Moses.

In his next tract, *Logic and the Higher Criticism,* Dr. Hitchcock over and over convicts the critics of violating the principle of sound reasoning. For example, the multiplication of "probables" can never establish a certainty. Taking Driver's *Introduction* as an illustration, he finds in one short note of eleven lines on page 210 the following dubious expressions, "it may be," "perhaps," "possibly" and "it may." In another short note (p. 49), he finds two "probables" and one "probably." On such a wobbling foundation is much of the critical theory built. No wonder it is toppling to the ground! The price of this last booklet is twopence.

We hope our readers will get these tracts,

and then add to them those of Rev. A. H. Finn and W. Bell Dawson. We have already called attention to those of Finn and Dawson (see back numbers of the BIBLE CHAMPION). One of the best of Dr. Dawson's is *The Inspired Bible and Human Opinion*. Only threepence. The value of these publications is twofold: on the negative side, they show the weakness of the destructive Biblical criticism; on the positive side, they indicate the strength and uplifting character of the evangelical position.

Good Books on Biblical Inspiration

THE question of the divine inspiration of the Bible is a vital one today. Far too many people have vague ideas regarding it. Others have very defective and erroneous conceptions. Of course, the Modernists think that the Bible is inspired only in spots, and regard themselves as competent to tell us just which parts are inspired and which are not inspired.

We must confess, however, that we do not like the idea of a "spotted" Bible. It would seem to us like saying there were spots on the Sun of Righteousness Himself. Moreover, having read the works of the Modernists by the score, and having closely watched their logical processes and gauged their spiritual insight, we must confess frankly that we do not have enough confidence in any one of them, or in all of them together, to confide in their competency to tell us which parts of the Bible we may accept and which we may safely reject. We certainly would not want to risk either our temporal well-being or immortal destiny on their say-so. If human wisdom is able to pass judgment upon the Bible, and say which parts are divinely inspired and which are not, then we do not need the Bible; human wisdom is wise enough of itself.

But surely it stands to reason that, if God found it necessary to give a special revelation to the race of mankind at all, because men could not find out certain fundamental truths for themselves, He would have made it entirely trustworthy, and hence inerrant. It is not reasonable to believe that He would have mixed up such a revelation with a lot of error, and thus caused men to be uncertain, after all, as to what is true and what is not true. Better no Bible at all than *such* a Bible. It would simply "make confusion worse confounded."

Some men have strangely inconsistent notions about Biblical inspiration. Once, in a conversation with a Modernist, whose name is well known, we asked him whether he believed the Bible to be divinely inspired. To our surprise—yes, amazement—he replied: "I do; I believe every word of it is inspired." "Then you accept the doctrine of plenary inspiration?" we inquired. But to our further astonishment, he answered, "No, sir, I would not say that." "And why not?" we asked. "Because of the many evident errors and contradictions in the Bible."

Was not that a laughable idea of divine inspiration? But it is on a par with all human reason which makes itself the final court of appeal. Therefore we must decline to accept the dicta of mere natural reason. It makes too many sad blunders.

Just at this time it is not our purpose to discuss the inspiration of the Bible, for it has often received attention in these columns, but to name a few helpful books on the subject. We believe that any person who will read these works attentively and with the open mind will be convinced of the plenary inspiration of the Bible. All the difficulties usually brought by rationalists against that doctrine are met effectively in the volumes we shall name.

First, we call attention to Gaussen's great work, *Theopneustia*, which, while it is an old book, is really a classic in its line, and gives as cogent proofs of the plenary inspiration of the Bible as any book we have ever read. It also counters in a most effective way most of the objections that have been urged against Biblical inspiration, showing that they are not new or original. A new edition of this valuable work was recently issued by the Bible Institute Colportage Association, 845 North Wells Street, Chicago, Ill.

An excellent little book, paper bound, is *Verbal Inspiration*, whose author is Rev. J. A. O. Stub, D.D., a lucid and acute Lutheran writer. It is issued by the Augsburg Publishing House, Minneapolis, Minn. It should have a wide circulation, because of the ability with which the proofs of verbal inspiration, rightly understood, are presented.

No less effective, though larger and cloth-bound, is a recently published book by the lamented W. H. Griffith Thomas, D.D., with the title, *And God Spake These Words*, issued by the Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa. The name of the author is commendation enough. Dr. Thomas'

book is especially effective in showing that divine inspiration which involves the language of Scripture is not necessarily "mechanical," which seems to be the big *bug-a-boo* of the Modernists. Still, we feel like saying here parenthetically that we do not see why the work of dictation to an intelligent stenographer and typist, who makes a correct copy of the matter indited, should be stigmatized as "mechanical." Besides, no book of any kind could be written without involving some mechanical processes. But, of course, the writers of the Bible were not machines. They were intelligent recipients of revelation.

It is a pleasure to recommend an English book, published by Pickering and Inglis, London. It is Dr. W. E. Vine's little book, *The Inspiration of the Bible*, which presents the positive arguments for Biblical inspiration as convincingly as does any book of the kind that we have ever read. It will not cost much more than $1.00 in American money, and perhaps not any more. A good book dealer in this country will order it for you, if you give the name of the London publishers.

We have also found a booklet by our friend, Dr. W. Bell Dawson, *The Inspired Bible and Human Opinion*, very suggestive and helpful. Dr. Dawson is a layman, not a professional theologian, but he is just as well-informed and thoroughgoing as he is consecrated to the cause of evangelical religion. He is a stalwart upholder of the faith. He knows how to marshall positive arguments and to refute objections. His tract is issued by The Bible League, London, England.

Intemperate Advocates of Evolution Rebuked

ONE of the most sensible articles that we have read for some time appeared in the New York *Times Book Review* for June 26. It consisted of a review by Charles Johnston of Maynard Shipley's recent book, *The War On Modern Science*. The very title of this book is a misnomer and misrepresentation, for there are no people who are making war on science. All of us love true science, and want it to progress and help to make the world better. It will be remembered that Maynard Shipley is the president of a so-called scientific association which is committed to the teaching of evolution in the public schools and the elimination of faith in Genesis.

Well, Mr. Johnston takes him severely to task for his intemperate method and expressions. Of course, Mr. Johnston would also rebuke the apostles of fundamentalism if they used such abusive language. Here we would agree with him.

But now let us attend to some of the really vital things that the reviewer has to say in his article. Speaking of Mr. Shipley and his book, Mr. Johnston says:

"The author passionately maintains that the moral and mental welfare of civilization in general, and American civilization in particular, depends on the dissemination of the current view of evolution, not gradually, but at once. He holds that teachers of biology not only are in duty bound to instill this view into the minds of all American children, but that they have the right to do this, and to be paid from the taxes for doing it, whether the taxpayers like it or not.

"In all this there is a great deal of exaggeration. No such right exists, or has ever existed. In the first place, the 'right to teach freely' is expressly restricted in the case of all sectarian creeds, a restriction which our author enthusiastically, but quite inconsistently, approves. In the second place, if the followers of Bolshevist Communism should claim the 'right to teach freely' their peculiar economics in the public schools, both evolutionists and fundamentalists would strenuously object, indignantly denying that any such right exists.

"On the ground of expediency one may easily find objections to the teaching of evolutionary biology in the public schools. Take Darwin's two best known books, *The Origin of Species* and *The Descent of Man*. To follow intelligently the argument of the first book, one must know what is meant by species; to know this, one must be familiar with a large number of species, whether of plants or animals, with the exact specific differences between them. Without this, the discussion is meaningless. But to gain this knowledge, years of study are needed. Is it expedient that all American school children should give years of study to botany and zoology to fit themselves to follow Darwin's argument? Or is it not rather expedient that, leaving this exceedingly complex matter to students of natural history, the school children should apply their limited powers and time to learning things that will be practically useful to them?

"Even convinced fundamentalists do not seek to prohibit the study of biology. Many of them do not even seek to prevent the teaching of biology in the public schools. What they desire to prevent is the teaching of the dogma that 'man has descended, or ascended, from a lower animal' . . .

"One is inclined to think that the evolutionists have themselves to thank for the heated feeling against their views, both as regards the temper of the discussion and the special bone of contention. And much of the blame should be laid on that distinguished and pugnacious person, Thomas Huxley. Writing to Darwin on Nov. 23, 1859, Huxley said: 'I finished your book yesterday. . . . As to the curs which will bark and yelp, you must recollect that some of your friends, at any rate, are endowed witih an amount of combativeness which (though you have often and justly rebuked it) may stand you in good stead. I am sharpening up my claws and beak in readiness.'

"How much wiser and finer was Darwin's attitude of gentle tolerance and patience! In the days of the brontosaurus, teeth and claws may have been a means of promoting truth, but not today. . . .

"But it may be held that the militant evolutionists, of whom our author makes himself the spokesman, fail as disastrously in two other matters. First, they fail to understand what is really in the hearts of their opponents. Deeply considered, the fundamentalists are not mainly concerned with Archbishop Ussher's provisional date, 4004 B. C., nor even with the evolution of the human body, with its animal organs. They are really concerned, though they may not realize it, with problems of consciousness, and in particular with the deeper, or higher, layers of consciousness which one may call spiritual.

"Through historical and literary causes this profoundly difficult problem has been identified, in the minds of the fundamentalists, with a given body of documents, and with a particular interpretation of these documents, but the essential matter is the problem of spiritual consciousness. And not even the most militant evolutionist will venture to declare that the problem of consciousness has been completely solved.

"The second serious error is one which the evolutionists themselves should be the first to recognize. Our school children, and also the fundamentalists who are championinig them, are, after all, human beings. But the mental growth of human beings is painfully slow; adjustments are made with difficulty, one at a time. In only a small minority is there such a heredity of mental training as might make these adjustments easier. Surely, then, if one believes in the slow processes of evolution, one cannot reasonably demand that millions of immature minds should be torn up by the roots and forcibly planted in alien soil. A violent change of mental environment is no more advisable than a violent change of biological environment. The proposal is as unreasonable as it is intolerant."

This rebuke is as timely and deserved as it is trenchant. Apparently it comes from a man who knows science and also understands the position and spirit of evangelical believers. In one or two places he gently rebukes the Fundamentalists for using unbecominig speech. He shows that he is posted as to what they teach. He is correct when he says that Biblical Christians do not want to place any embargo on the teaching of science, whether it be biology, chemistry, physics, embryology, anthropology, or what not. Indeed, so jealous are they of the good term "science," that they do not want unproved speculations to be taught as if they were proved scientific facts. That is not good for science nor it is good for youth to be taught what in the next decade may turn out to be anything but the truth.

Mr. Johnston makes a good point when he objects to forcing evolution suddenly upon the public mind. If evolution works so slowly that it requires millions on millions of years to develop man from a brachiopod, its apostles ought not to be so inconsistent with their theory as to expect people to give up the Christian faith, or any vital part of it, so suddenly. Indeed, their impatience and resentment are not at all in accord with their hypothesis. They ought to be paragons of patience, seeing it does not seem to irk them to think that the power that made the universe expended so many ages in developinig such a creature as a mole or an opossum or a monkey. This is not intended as ridicule, either, but as something worth thinking about.

The critic of the militant evolutionist is also right when he says that Christian believers are not greatly concerned with Archbishop Ussher's Biblical chronology. No one knows just how old the world is. There is much uncertainty about many of the Biblical genealogies, some scholars holding that only the principal and well-known heads of families are named, while there may be many intervening generations which are not named. The important concerns for Christians are that man was originally created in the divine image; that, being so created, he was a free agent; that he fell from his original estate of moral

and spiritual integrity; that, in order to save and restore him to a state of holiness, God sent His only begotten Son into the world to redeem him. These are the great, outstanding facts for which Christians contend, and against which the theory of evolution pits itself.

The skies are getting brighter when a great newspaper like the New York *Times*, with its tremendous circulation, prints enlightening articles like this one of Charles Johnston. It will reach thousands of people who will never see the BIBLE CHAMPION or any of the other stalwart religious periodicals that uphold Biblical and historic Christianity.

A Signal Work by Dr. Koenig

Reviewed by Professor Elmer E. Flack, Th.D., Springfield, Ohio

Der Doppelte Wellhausianismus im Lichte Meiner Quellenforschungen: Ein Rueckblick auf meine Mitarbeit im Gebiete der Sprach. (The Double Wellhausenism in the Light of my Original Investigations: A Review of my Contribution in the Field of Philology and Theology.) By Eduard Koenig, Professor of Theology in Bonn University, Germany. Published by C. Bartelsmann, Gueterloh, 1917.

DR. KOENIG, the venerable professor of Old Testament in the University of Bonn, now celebrating the eightieth anniversary of his birth, has very thoughtfully presented us with a copy of this valuable booklet, which contains a portrait of the author in connection with a number of personal reflections regarding his life and work. In this brochure of 52 pages he outlines his contributions to Old Testament study under five headings. After indicating in a few introductory paragraphs his aim in preparing the pamphlet, the author proceeds in Chapter 1 to discuss the critical point in the historical development of Old Testament study which led him into that field of investigation, viz., the year 1878, which marked the appearance of Wellhausen's *Geschichte Israels*.

Interesting, indeed, are the author's allusions in Chapter II to his preparation for the great task of Old Testament investigation. As a student in the University of Leipzig in the '60's, he pursued studies in classical philology and history. Later he entered the fields of theology and science. His doctor's thesis dealt with fundamental factors in language formation, and necessitated thorough investigation in both Semitic and Indo-European languages. This study led to the publication of a number of works on grammatical construction in later years.

In Chapter III the learned scholar discusses the special application of his linguistic studies to the field of Old Testament science. He refers particularly to his divergences from the Wellhausen thesis of the literary and historical development of the Hebrew religion as set forth in the Old Testament. The extent of Dr. Koenig's investigations and the number of his publications amaze the reader. Truly only one of gigantic mental powers could labor so indefatigably.

Nor has his work been a conglomeration, as some might suppose. In order that this impression might not be conveyed, he speaks in Chapter IV of the organic connection of his literary activity. In other words, he has been laboring through the years with a definite plan in mind. In the last section of the treatise, Dr. Koenig discusses the present state of Old Testament Criticism, in which he figures as a positive defender of the faith.

Students of the Old Testament who read German will appreciate this concise, autobiographical treatment of developments in the field.

* * *

Reviews of Recent Books

After Its Kind. By Byron C. Nelson, Th.M. Augsburg Publishing House, 425-429 Fourth Street, S., Minneapolis, Minn. $1.50.

No matter how many books on evolution you have already read, by all means get this one. The author wins our confidence in the first paragraph of his preface with this statement: "The pages of this book are the product of years of study by a Bible-lover who has gone through the fiery furnace of skepticism and has come out firmly convinced of the scientific trustworthiness of the first chapter of the Book of Genesis. In this book are contained the conclusions of an examining and weighing of evidence and arguments for and against the theory of evolution which began when, as a young man entering the University of Wisconsin, the author's faith was almost destroyed by the wave of evolutionary philosophy and pseudo-science that swept over the universities and colleges of our land."

In this book the author does not make any appeal to mere "authority," whether on the side of evolution or of Christian theology, but simply examines the facts of nature in all realms as he finds them and then draws the logical conclusions. His findings, after canvassing the whole field, are that nature herself

teaches the same doctrine as the Bible—namely, that all real distinct species reproduce "after their kind." His discriminating remarks on the differentiation of species, corresponding with the Biblical term "kind," are of great value, and are based on palpable facts that many of the evolutionists have obviously overlooked. "How Did Life Originate?" is a section of much value. Everybody ought to read the chapter dealing with the so-called "strong reasons" for evolution, and see how the author demolishes them. Here he examines minutely and critically the supposed "proofs" from comparative anatomy, embryology, vestigial organs, geology, geographical distribution—it is all well done, very well done.

In his conclusion he says: " 'After its kind, whose seed is in itself,' is as good an expression of the central principles of Mendel's laws as can be made. . . Christian believers can rest their case for the inspiration of the Bible and the truth of Christianity on the words of Genesis, 'After its Kind.' " Mendel's law has taught us that no "factors" can appear in the offspring that are not in the parents; and that gives the deathblow to evolution. But it vindicates the scientific character of Genesis I. Thank God for this volume. It is written in a kindly and scientific spirit; the author indulges in no abuse.

Around the Lord's Table. By Frank M. Goodchild, D.D. Fleming H. Revell Company, New York, Chicago, London, Edinburgh. $1.50.

One may depend upon it that anything written by Dr. Goodchild will be uplifting spiritually and sound from the evangelical viewpoint. There is never any rationalism to jar upon the devotional spirit. These chapters contain addresses preparatory to the Lord's Supper which the author delivered to his congregation and which proved so helpful to his hearers that numerous requests were made for their publication. This book was prepared and published in response. Of course, as a Lutheran, we cannot agree with his presentation of doctrine in Chapter V, for surely the real Christ, who is the incarnate Son of God, and not merely the divine Logos, must be present in the Holy Communion; but we recognize the deep spirituality of the author in his helpful and suggestive chapters, and we know that his book is adapted to do much good. We only regret that he did not refrain from criticising the Lutheran view; for all true Lutherans stand solidly for the plenary faith of the gospel.

Starlight in the Dark. By Christopher G. Hazard, D.D. Richard Badger, Publisher (The Gorham Press), Boston, Mass. (Price not given.)

There is no denying that this is a good book in many ways. It is deeply spiritual. Its purpose is to lead to Christ and to show His sufficiency. As a book of devotion and comfort, it will fill a needed place. It remains to be said, however, that the controversy about science and the Bible cannot be dismissed so lightly as the author tries to do on pages 24 and 28. His leanings seem to be toward the evolutionary theory of man's origin—but one cannot be sure. Why did he not make his position clear, or make no reference to the controversy at all? It would be a strange kind of reasoning, and withal very inconsistent, to uphold the Bible as the author does in many ways and yet cast it aside when it tells us clearly about the origin of man by a direct act of creation. In Chapter XXVII we cannot be sure whether the author means to teach the annihilation of the wicked or not. Why not be absolutely frank about it? Otherwise the book, while not very original, seems to be sound in principle, and we regard the aberrations above noted as evidences of inconsistent thinking.

An Outline of the History of Doctrines. By Professor E. H. Klotsche, A.M., Ph.D., D.D. The Lutheran Literary Board, Burlington, Iowa. $1.75.

Here comes along just the book that is needed for theological seminaries and also for readers who desire to follow the history of the development of the great body of Christian doctrines. For people who care for great things it is a book of genuine interest, and affords them in brief form (but not too brief) precisely the information they want. How skillfully and clearly, for example, the author recites the history of the doctrines of the Trinity and the Person of Christ, until they were finally settled for the orthodox church according to the correlated teaching of the Bible! Other doctrines were settled later, but how wonderfully they were settled! Men, from the start believed the right doctrine intuitively through what is known as naive and saving faith; but the scientific reason and intellect of thinkers must also be satisfied. Doctrine must be correlated with experience, history, science, right reason, sane philosophy; hence for thinking people—and there are many of them—there must be the development of doctrine, creating the need of a history of the same. Thus this book is not idle speculative

theory. Its reading will serve two salient purposes—give the right content of Biblical doctrine and discipline the mind of the reader. All the heresies are canvassed, so that the reader will become familiar with the erratic theological thinking of the past and will be able to note is resurgences in the Modernism of the present.

This is just the right kind of a book for a text. It is of the right size, neither too large nor too small. We regard it as more than an "Outline" (and that is the only objection we have to it—the word "Outline" in the title); it is a real history, sufficiently developed to be a satisfactory narrative of the important matters. The histories of doctrine by Shedd, Fisher, Sheldon, Seeburg (translated), and Hagenbach (translated) are too voluminous for textbook purposes. A manual was needed, and here it is right at your hand. The material is also well classified, and that is another hallmark of a good textbook.

It is no objection to the book that the author is evangelical. Some liberalists may think that on this account he would give an *ex parte* judgment in dealing with historical themes; but we do not find him doing so; he gives a fair representation of all the chief heresies, and then shows simply and clearly that the evangelical doctrine best agrees with the consensus of Scripture and meets the demands of enlightened reason. Indeed, we believe that Dr. Klotsche's evangelical viewpoint and experience give him all the deeper insight into the holy reasonableness of the doctrines of the gospel in all their fullness and practical value. The scholar who wants to settle every question by purely intellectual processes is apt to go wrong in dealing with spiritual matters. A genuine Christian experience not only gives assurance of truth; it also enlightens the reasoning powers along all lines of deep and accurate thinking, and especially along spiritual lines. We welcome Dr. Klotsche's book as a real contribution, and congratulate both the author and the publisher in recognizing the need and timeliness of such a volume. We hope it will have a wide circulation. We wish it could be widely advertised.

Additional Book Notes

The other day a brochure, written by an attorney, came to hand. He made the claim that he was looking at the Bible from a purely judicial viewpoint, as would be the case with a lawyer who has been practicing in the courts for many years. He cited the great legal authority, Greenleaf, who held that an ancient document which had been received for man years as a recital of facts had to be accepted a true and genuine until it was proved to b otherwise; therefore, the burden of proof de veloped upon the objector to show that th document was not a record of facts. So h declared that the Bible must be accepted as record of facts and as a historical book until i has been clearly proved by the opposition to b otherwise. He seemed to convey the impres sion that thus far the Bible had stood the lega test.

Continuing the preceding paragraph, th author proceeded to uphold the first chapte of Genesis as genuine and historical. To thi we gladly assented. But what was our aston ishment to read in the next paragraphs tha the second and third chapters are allegorica and are not to be accepted at their face value And why? Because, forsooth, the second chap ter contradicts the first, giving a differen order of creation, one that cannot be recon ciled with science.

What are we to think of such reasoning on the part of a "strictly legal mind"? What be comes of Greenleaf's cardinal principle unde such reasoning processes?

On the merits of the question raised, w hold that Genesis I and II are not contradic tory, but complementary. What is omitted by the first writer is supplied by the second, and vice versa, so that we may have as complete a record of the creative process and events a God saw was needed for our guidance and en lightenment. The first chapter gives a genera account of the whole creation from the be ginning to the creation of man. The second chapter tells us more specifically how God fashioned man's body and fitted his soul, created in the divine image, into it organically; how the woman was framed from the seminal being of the first generic human being, and in what kind of a habitat the first human pair were placed. We need both accounts. They are, we repeat, complementary.

Again we call attention to Dr. W. Bell Dawson's valuable tractate, *The Inspired Bible and Human Opinion,* issued by the Bible League, 40 Great James Street, Bedford Row, London, W. C. 1. The price in English money is threepence. It covers the ground well and deals effectively with some of the so-called "modern" difficulties.

* * *

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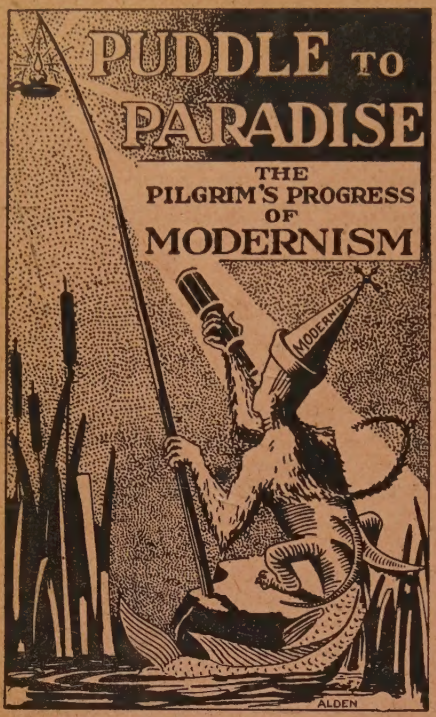

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We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

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Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

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